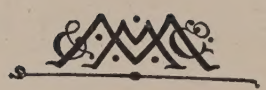
Class 2264 Book .W93
General Theological Seminary Library
Chelsea Square, New York
Beside the main topic, this book also treats of

Subject No.	*On page*	*Subject No.*	*On page*

Purchased from the fund bequeathed to the Seminary by
EUGENE AUGUSTUS HOFFMAN, D. D.
DEAN 1879-1902

L22

ΚΑΤΑ ΛΟΥΚΑΝ



THE GOSPEL ACCORDING TO S. LUKE

IN GREEK

AFTER THE WESTCOTT AND HORT TEXT

EDITED

WITH PARALLELS ILLUSTRATIONS VARIOUS READINGS AND NOTES

BY THE

REV. ARTHUR WRIGHT M.A.

VICE-PRESIDENT OF QUEENS' COLLEGE CAMBRIDGE

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1900

[*All Rights reserved*]

40214

226.4
+W93

TO THE REVEREND

HERBERT EDWARD RYLE D.D.

PRESIDENT OF QUEENS' COLLEGE CAMBRIDGE

HULSEAN PROFESSOR OF DIVINITY

CHAPLAIN IN ORDINARY TO THE QUEEN

THIS HUMBLE ENDEAVOUR TO PROMOTE THE STUDY

OF THE MOST HOLY GOSPELS

IS INSCRIBED

IN GRATEFUL ESTEEM

GEN. THEO. SEMINARY
LIBRARY
NEW YORK

PREFACE.

THIS book is intended principally for use in the lecture room. It is a supplement to my *Synopsis of the Gospels*. In the Synopsis S. Mark's Gospel is treated at length, and an attempt has been made to resolve the other Gospels into their sources. If therefore the subject for lecture be S. Mark, the Sermon on the Mount, the non-Marcan passages in the Synoptists or the "Synoptic problem," the *Synopsis* is available; but when S. Luke's Gospel is selected, something different is required; for the *Synopsis* reduces his Gospel to fragments, and however desirable it may be for the student to examine those fragments separately before he examines them as combined by S. Luke in the Gospel, according to the rule

> Qui nescit partes, nequiquam tendit ad artes,
> Artes per partes, neu partes disce per artes,

a lecturer feels himself obliged to treat the book as a whole.

To read S. Luke without constant reference to the other Synoptists and occasional reference to S. John is happily no longer tolerated, yet to be constantly referring to S. Mark or S. Matthew is to load the students' note-books with figures which will seldom be verified, while turning to the parallels during the lecture exhausts the time, which is already too short.

An attempt therefore has here been made to lay before the class the materials for comparative study. Parallel passages are printed at length on the open page, important differences in the tradition are indicated by thick type, conflations are marked and numbered, doublets are given in the margin, quotations from the Old Testament are printed in uncials and the LXX. version of them is appended at the foot of the page, illustrative passages from other parts of the New Testament are collected in the fourth column, a selection of various readings is given, not only alternative readings, but, enclosed in circular brackets, rejected readings which are of interest, especially those Western readings in which of late attention has been rekindled. Some brief critical notes draw attention to important points. Exegetical notes I have given only where I had something special to say. This department has been well provided for by others, and Dr Plummer's commentary will supplement my endeavours. Indeed, as he does not publish a text, the two books may be used together.

Completeness of treatment has not been attempted. I have simply exhibited some materials which I have collected for my own lectures. They illustrate S. Luke's departure from the other Synoptists rather than his agreement with them. My chief desire has been to stimulate inquiry. Such books as Sir John C. Hawkins's *Horæ Synopticæ* are much needed, and it is hoped that the present volume may facilitate their production. S. Luke presents a wide field for study which has as yet been little explored.

W. S. L.

The question arises whether it is better to rest content with a bare exposition of the facts, or to give the student some help towards their interpretation. To do the latter is to enter upon highly controversial questions, many of which are by no means settled. Nevertheless it is impossible to avoid them. Sooner or later the student must face them. And it seemed right to lay before him the results which I have attained, with the reasons for them and an occasional warning to keep an open mind where doubt exists. The lecturer who uses the book can always give his own solution of difficult problems.

An analysis of S. Luke's Gospel has therefore been offered in accordance with the views propounded in my former publications. I have pleaded once more at the expense of some repetition the cause of the oral hypothesis. I have insisted on the lack of chronological arrangement in all the Synoptists, feeling sure that the more S. Mark's order is studied, the more will his lack of chronology be felt. And yet he is probably the guide to the other two Synoptists in the matter of arrangement. Some tables are given to facilitate the study of S. Luke's order and his omissions—subjects to which the student should give particular attention.

There is, I believe, a growing consensus amongst scholars upon the numerous questions which go to make up the Synoptic problem. The attempt to eliminate the miraculous element from the Gospels and reduce the person of our Lord to that of an ordinary man, to deny the Incarnation, the Resurrection and the Ascension, must in the general conviction of Christians result in failure. But amongst unbiassed inquirers the points of difference are being one by one removed. We must not, however, be too anxious to crush opposing views. When so much is hypothetical, we ought to be very patient, very meek and very painstaking. It is my hope that those who do not accept my explanations at first sight, may at least feel no difficulty in using the aids which are here provided for the examination of the facts.

The comparative study of the Gospels is in its infancy and has a great future before it. It is a fascinating pursuit, taxing the skill of an expert, yet yielding valuable results to every amateur who is in earnest. Without it the defence of the Gospels is no longer possible. It begins, like every other study, with a certain amount of disillusionment. It brings to light the weakness of the Gospels before it establishes their strength. It throws light on S. Paul's words, "We have this treasure in earthen vessels," but it also justifies his conclusion, that "the exceeding greatness of the power is of God."

My best thanks are due to the Bishop of Durham for permitting me to use the Westcott and Hort text, also to my pupil, Mr L. P. Smith, for his kindness in reading the proof-sheets.

INTRODUCTION.

CHAPTER I.

The Analysis of S. Luke's Gospel.

S. Luke implies in his preface that his information about our Lord's life and teaching was obtained at second hand; he derived it, directly or indirectly, from older sources. What those sources were, and whether they were oral or written, it is the business of the critic to discover. We commence accordingly with an analysis of S. Luke's Gospel. In attempting to give an analysis we are treading on debatable ground, and every step has been, and in some quarters still is, hotly disputed.

1. *S. Mark's priority.*

S. Mark's is generally admitted to be the archaic Gospel, the oldest in formation, used (in its oral stage?) by S. Matthew and S. Luke, known to, and occasionally corrected by, S. John. Believing this view to be in the main[1] correct and well established, we begin by dividing S. Luke's Gospel into Marcan and non-Marcan portions. The Marcan portions we set aside by themselves and attribute to the first source. And as the great majority of the sections thus designated are found in S. Matthew also, they have conveniently been called the Triple Tradition[2].

2. *S. Matthew's* Logia.

We must next examine the non-Marcan matter. We find certain portions of it to be common to S. Matthew and S. Luke. These portions we set aside and—for the most part—attribute to the second source, which, in accordance with Papias, we call the "*Logia* of S. Matthew." They constitute a Double Tradition[1].

3. *The Pauline source.*

What is now left is peculiar to S. Luke. A large and very diverse collection it is. Can we separate it into several sources, or must we rest content to leave it alone and style it the Single Tradition?

It seems that something further may, or even must, be done, hesitatingly and tentatively, yet with great advantage to the understanding of S. Luke. For we can separate from the vast mass a remarkable collection of nineteen parables, stories and discourses, which seem to stand aloof from the rest and to proclaim their own unity. To distinguish them we may call them Pauline in character[2]. And when we remember that S. Luke, the traditional author of the third Gospel, was S. Paul's companion, we see a reason for this. We put them in a class by

[1] As a believer in the oral hypothesis I am at liberty to hold that S. Mark's Gospel, as we know it, is not exactly what it was when S. Luke used it, but that it has received some additions and revision, as we shall see later on.

[2] By Dr Abbott in the article "Gospels" of the *Encyclopædia Britannica*, and by Mr Rushbrooke in the *Synopticon*. The term "Triple Tradition" is sometimes restricted to those sentences, words, or even letters, which are actually found in all three Gospels.

[1] Nothing in the criticism of the Gospels has been more debated than the contents of the *Logia* of S. Matthew. The main question is, "Was S. Mark acquainted with them?" Some have held that he used them extensively. We think that he may perhaps have borrowed a scrap or two from them (see below) in his old age, but that his Gospel in its early oral stages was distinct from them. Some have held the *Logia* to be the oldest source. Some have regarded them as a huge collection containing all, or nearly all, of the non-Marcan matter of the Synoptists and much more which has perished; others hardly admit into them more than the "Double Tradition" in the strictest meaning of the term, viz. the matter which is common to S. Matthew and S. Luke, but unknown to S. Mark. Our own opinion will be seen in the *Synopsis*, or in Table IX. of this book. But the question is by no means settled, and demands much more investigation than it has received. Sir John C. Hawkins admits that he can discover no words or phrases characteristic of the *Logia*; perhaps this is so because he is mistaken respecting the contents of the *Logia*. We shall recur to this question below, but it does not concern the student of S. Luke so much as the student of S. Matthew.

[2] *Composition of the four Gospels*, pp. 85—91. (Macmillan.)

themselves and assign them to S. Luke's third source[1].

4. *The source which deals with the Birth of our Lord.*

It will be convenient to consider the fifth source next. S. Luke's first two chapters are unique; there is nothing approaching them in the other Gospels. In subject-matter, in style, in vocabulary, they stand apart. They have with good reason been regarded as the direct or indirect testimony of the Virgin Mary, who alone was in a position to narrate much of what they contain. We may separate them from other materials and call them the fifth source, to which also we annex certain other sections which are connected with the Holy Family, viz. the Genealogy, the Visit to Nazareth and the raising of the Widow's son at Nain. (Table XII.)

5. *Miscellaneous anonymous contributions.*

To the fourth source we refer whatever is now left. S. Luke's Gospel, like S. Matthew's, possesses a multitude of short paragraphs, consisting partly of historical incidents, partly of sayings of our Lord. These from internal evidence appear to be the contributions of many anonymous authors. Apostles, prophets, evangelists, private Christians, not excluding women, supplied them. For if four or five authors, who devoted themselves to the work, compiled the main structure of our Gospels, it is practically certain that obscurer workers would occasionally assist. Whosoever had seen some noteworthy act or heard some memorable utterance of our Lord, would feel constrained to repeat it to his fellow-Christians. And if it commended itself to their consciousness, it would force its way into general acceptance and at last receive the *imprimatur* of some local Church authorities. Every considerable Christian community must during the oral stage have possessed a collection of these fragments, which moreover would have a tendency to spread to neighbouring Churches, till there was gradually created (1) an Eastern, (2) a Western and (3) a neutral type of tradition, of which the Gospels according to (1) S. Matthew, (2) S. Luke and (3) S. Mark are the respective representatives.

And if unity of design and authorship can be detected, as a rule, in the main sources, diversity is certainly to be noticed in these fragments; not indeed absolute diversity, for nearly all the Gospel utterances claim to be recollections of what our Lord spoke. They may be coloured by the medium through which they passed. S. Peter, S. Matthew, S. John and many others have undoubtedly left the impress of their individuality upon the Gospels, but the true Author is our Lord and the unity of thought is derived from Him. Something, therefore, but not very much, has been done in classifying these fragments of the fourth division and assigning certain of them to the same author. Something more may be done in that direction in the future, but there is not sufficient evidence to elaborate a perfect scheme. (Table XI.)

6. *Editorial notes.*

Lastly, under the title of "Editorial notes" we class S. Luke's personal contributions to his work. Some of these notes attest historical research[1]; some independent information[2]; some give his private judgements[3]; but the great majority are seen on examination to be nothing more than literary connecting links.

7. *Extent of uncertainty.*

The analysis of S. Luke's Gospel, although we have referred it to six sources as against S. Matthew's four and S. Mark's two, presents fewer difficulties than are to be encountered in the analysis of S. Matthew's Gospel. Nothing indeed is absolutely certain about any one of our six main divisions. They are practically useful and reasonably probable, rather than actually established. And if this is the case with the main divisions, we must not be supposed to claim infallibility for details in the minor distributions. S. Mark's Gospel is, we believe, the most definite guide, yet who shall say that S. Mark's Gospel now contains all that it contained in its first state as an oral Gospel? The healing of the Centurion's Servant is not found in S. Mark, but is common to S. Matthew and S. Luke, yet we cannot persuade ourselves that it is a *Logion* or has any claim to be included in the second source. Either it belongs to the first source and has been dropped by S. Mark or else it must pass into the fourth source, in which the *Synopsis* exhibits it. Again, the saying about "Salt losing its savour" is found in all three Gospels. Yet there is some reason to think that it belongs to the second source and has been borrowed from that source by S. Mark at the latest stage before he began to write. For though we are very strongly opposed to the view which has been widely held, but now, I think, is generally discarded, that S. Mark was acquainted with and made large use of the *Logia*

[1] They are collated in the *Synopsis*, and a list of them is given in Table X.

[1] ii. 1—2, iii. 1—2, 23. [2] xi. 1. [3] xxiii. 25, 45.

of S. Matthew, we see no difficulty in supposing that he adopted in his old age one or two scraps from it, in the same way in which we believe him to have adopted one or two scraps from S. John's oral teaching. (*New Test. Problems* p. 10.)

The dividing lines between the second source and the fourth are often particularly faint, and the student will find in the *Synopsis* several other fragments, which are common to S. Matthew and S. Luke, yet for various reasons are excluded from the *Logia* and reckoned with the fourth source. I have no doubt that there are a few other sections in which a transference might well be made from the second to the fourth and from the fourth to the second. But these are questions for future discussion—questions which hardly admit of a definite decision. Even the third source is not quite clearly circumscribed. It may reasonably claim the Widow's Son at Nain, which we class in the fifth, and perhaps it ought to part with one or two of its nineteen sections.

Those who never go beyond the evidence will scarcely commit themselves to the work of analysing the Gospels. Those who make the venture, because of the practical utility and indeed necessity of some reasonable division, are not likely to claim more certainty for their work than the circumstances of the case admit. At any rate much more will have to be done in examining and analysing the matter, before the question can be considered settled. To this Introduction Tables of the contents of the sources are appended, and in the body of the work the numbers I. II. III. IV. V. VI. on the right-hand side of the Lucan column indicate the supposed source of every section. It is believed that the student will find these indications useful, but they are not otherwise obtruded on his notice.

CHAPTER II.

Were S. Luke's Sources oral or written?

We must next consider whether the sources which S. Luke used were oral or written. Critical opinion on this question in England is in a state of flux. Under the powerful influence of the Bishop of Durham the oral hypothesis has had, and still receives, very wide acceptance. Continental critics, however, have neglected, or somewhat impatiently rejected it, and many scholars in this country and in America have recently gone with them. So although many authorities would admit that S. Luke's Single Tradition was probably oral, more doubt is felt about the Double Tradition, and a regular battle is fought over the Triple Tradition. Our contention is that as in the nineteenth century Jerusalem publishes neither newspaper, periodical nor book, so in the first century it produced no manuscripts[1]. Literature was neglected if not tabooed. The Triple Tradition therefore circulated, we maintain, in Palestine and was originally transmitted to S. Luke from Palestine by oral methods. We shall moreover endeavour to shew that S. Luke, even at the time when he wrote, did not possess and had not access to any written copy of S. Mark's Gospel, which perhaps at that date had not been committed to writing. We shall maintain further that the *Logia* of S. Matthew likewise circulated in Jerusalem orally: that large parts of them never reached S. Luke at all, but those parts which came to him, came piecemeal, a few at a time, partly by word of mouth, partly by letter, for Gentiles who visited Jerusalem could of course write to their friends. Of the Single Tradition large portions, especially the third and fourth divisions, appear to have been thoroughly incorporated with the oral teaching of the Western Church before S. Luke began to write. But the fifth division is more likely to have been a private matter. Perhaps S. Luke's account of Zachariah and Elisabeth, Mary and Joseph, was first introduced to public notice when it was published in his written Gospel.

The supporters of the documentary hypothesis have been of late very slow to defend themselves[1], but they are not to be underrated. My sole object in pressing the arguments which appear to tell against them is to advance, if it may be, the cause of truth on this important question.

1. *Learning by heart.*

S. Paul appears to know nothing of written Gospels[2] except perhaps in his latest group of Epistles[3], and our

[1] Letters were written there (Acts xv. 23, xxiii. 25, S. James i.—v.).

[1] Professor Stanton has given a valuable account of the earlier stages of the Synoptic problem under the heading "Gospels" in Dr Hastings's *Dictionary of the Bible*, but his defence of documents, as far as he does defend them, seems to have been written some time ago and needs revision.

[2] In 2 Thess. ii. 15 he puts his own letters into one class as the only Christian writings extant; all other instruction is "by word of mouth."

[3] 1 Tim. v. 18.

opponents are usually willing to admit that nothing but oral teaching could be had in the Church of Jerusalem during the early days of Christianity. And this oral teaching, they concede, did much to mould the forms in which our Gospels are cast.

But what is meant by oral teaching? Unless we get clear ideas on that point, we shall never agree. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history and repeated them so often that they assumed a stereotyped form in his own mind. We on the contrary maintain that S. Peter gave formal lessons, which his catechumens committed to memory. The fixity of form was due rather to those catechists of whom S. Paul speaks[1] than to S. Peter himself. And the catechists were the most proficient of the pupils, who having thoroughly mastered the lesson kept it fresh in their minds by daily repetition in class.

This is the crucial point. Did the Gospels originate in the pulpit or in the schoolroom? If the former, I should agree with my opponents that oral teaching does not and cannot account for the similarities which are to be found in the Synoptists; but if Gospel lessons were learned by heart and a professional class was set apart for preserving them, I see no limit to the possibilities of oral teaching, for a record once learned and daily repeated may retain for years many of even the most insignificant *minutiæ*[2].

Now from all that I can learn of the habits of the East in the matter of education, from the earliest days to the present time, learning by heart is the one and only method of teaching. I have stood in the mosque of Azhar at Cairo and heard Muslim students commit to memory the verses of the Koran. Every boy amongst them is fired with the ambition to become a sheykh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene in the unchanging East eighteen centuries and a half. Theophilus "was catechized" in his youth[3]: so was S. Luke. But Theophilus had other work to do, and in mature years let his lesson fade from his memory: S. Luke persevered, and having served as a catechist was enabled to become an evangelist. Apollos "having been instructed in the way of the Lord.....taught with accuracy the facts concerning Jesus[4]." If he taught S. Mark's Gospel or the proto-Mark[5], as I believe, could we have had a better description of its contents? It simply presents "the facts concerning Jesus." Gospel sections were doubtless recited at public worship in the Christian churches from a very early period, but first and foremost they were taught in the schools. For both these purposes a trained teacher was required.

[1] Gal. vi. 6.

[2] The position of the catechists is discussed at length in the *Composition of the four Gospels*.

[3] Luke i. 4. [4] Acts xviii. 25. [5] p. xii.

2. *Reasons for learning by heart.*

"Commit nothing to writing" was a maxim with the Jews. The Church at Jerusalem could not but be affected by the atmosphere in which it moved. Christian children must be educated. Should they sit at the feet of a Rabbi and learn "the traditions of the elders" which Christ had so severely condemned, or could some better subject be provided? S. Luke tells us that the early converts to Christianity "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine either that education was neglected for any length of time, or that it was conducted on different lines from those which obtained in the synagogue, where learning by heart was the rule.

In days of persecution, moreover, there was an excellent reason why documents should be avoided. When to be found with Christian writings upon you might lead to speedy martyrdom, you would do well to preserve the records only in your memory. The whirl of time might separate you from Christian society: it could not tear the record from your heart. Moreover S. Paul's churches were loudly crying for teachers, and the same zeal to make proselytes, which characterized the Pharisees, animated many of the younger brethren, who, if they would undertake missionary work, had only one way of preparation for it. If they had not the gifts of a prophet or an evangelist, they could qualify for the less imposing work of a catechist. And a man, who would have to stand to repeat his lesson before the congregation, would take pains to master it before he started. We draw a sharp distinction between the education which every baptized person received, and the careful training which the specialist required.

3. *The variations in the wording of identical passages.*

The documentary hypothesis can account for the similarities in the Gospels but not for the divergences. The oral hypothesis, rightly understood, accounts for both.

The proper course to follow with a document is to copy it, not to remodel it. S. Luke, no doubt, altered some things in the traditional records which he received. He had a literary style of his own, a

marked vocabulary and historical instincts: but to suppose that he deliberately altered his authority, as frequently and systematically as under the documentary hypothesis he must have done, is to make great demands on our credulity. To hold that both S. Matthew and S. Luke treated their sources thus is incomparably more difficult. Granted that in the earliest days Apostolic writings had not acquired the respect which was afterwards accorded them, nevertheless, to remodel your sources, in the way in which the Evangelists have—on this theory—done, would involve enormous labour, and would bring little reward. If your reader was acquainted with the older wording, he would resent your departure from it: if he was not acquainted with it, he would not thank you for your pains. But the very changes, which it is hardly possible to conceive in copying from a document, are produced naturally and spontaneously in oral tradition. For verbal memory is very much a matter of age. Set a boy of ten to learn a story by heart and he will reproduce it *verbatim* or not at all. Let a man of forty learn it, and you will have abundance of those minute changes which characterize our Gospels. Continue this process through a series of catechists and a number of years, and, while plenty of the original wording even in the minutest details will remain, those multitudinous changes, which abound in the Triple Tradition, will inevitably appear.

Moreover the changes are by no means always improvements. Sometimes—as in the case of the Proper Names[1]—they indicate loss of precision: in fact loss of that very historical information which S. Luke particularly valued.

The argument from Proper Names is something more than ingenious[2]. The supporters of documents must explain how S. Luke, with all his love for historical and geographical precision, wrote ix. 18 and xviii. 35 as he has done, not to mention a score of other passages in which for no reason which I can imagine he has obscured S. Mark's record. It is open for me to say that some of the proper names were lost in oral tradition, others belong to the deutero-Mark or trito-Mark of which we shall hear presently, but it is not open for my opponents thus to explain the loss. They have been compelled to abandon the Ur-Markus hypothesis as untenable, and are therefore left face to face with a difficulty which they cannot be allowed to ignore.

S. Luke was not the man to tone down S. Mark's picturesqueness or remove his Aramaisms. S. Luke's first two chapters reveal him to us as an author who could write the best classical Greek of his day, yet chose in sacred narrative to give us Semitic expressions and a Biblical style. He preferred the rugged to the commonplace. He would have preserved S. Mark's unusual words, unusual order, unusual grammar. Except in the removal of certain barbarisms, he would have resisted the very changes which have now been forced upon him, forced—we maintain—by the unconscious working of many minds and many memories.

[1] See *N. T. Problems*, pp. 56—90. (Methuen & Co.)

[2] Sir J. C. Hawkins, *Horæ Synopticæ*, p. 94.

4. *Order of the narratives.*

The remaining argument, that in oral teaching the same order of the narratives could not have been so jealously preserved as it has been, rests upon the assumption that oral teaching did not consist in learning by heart. For if you learn by heart, you must adhere to the order, or you will lose material. You must take artificial means, as Cicero did, to enable you to preserve it. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and the defects of the human memory. S. Luke would be assisted in preserving order by the arrangement of the Gospel into Church lessons, one for every Sunday in the year.

5. *S. Luke's literary habits.*

It will be seen in this volume that S. Luke sometimes begins a section with a sentence with which S. Mark closes the preceding section, and it may be contended that such a transference would put too great a strain on the memory and points to the use of a document. If we denied S. Luke pens, ink and paper, there would be force in this objection, but as we freely concede them, the difficulty disappears.

For we must not claim too much. S. Luke was a Gentile[1], an European, an historian. He would have none of the Oriental objection to the use of ink and paper. It is reasonable to suppose that he took notes, or even wrote down passages, from the first. All that we claim is that the sections of the Triple Tradition originally came to him along the usual channels, which were oral. They came to him after a long overland journey through Asia Minor. They came therefore a good deal battered and distorted by the journey. They had lost not a little of their primitive wording, of their Aramaisms, Latinisms, redundancies and Proper Names; yet they were sufficiently well preserved to represent the original. S. Luke, during his subsequent visits to Jerusalem and other Churches, doubtless corrected them here and there in detail and so produced some mixture, but he never felt obliged to abandon them for the older wording.

[1] This has been doubted, but see below.

They were engraved on the memory of his pupils and on his own memory, and must not be lightly set aside.

6. *The Proto-Mark.*

It may be laid down as a golden rule that S. Luke would not—generally speaking—omit anything from his sources. He lived and laboured, during his early Christian career in which his habits were formed, at Philippi, a city where the word of God was precious in those days; all knowledge of Christ was necessarily imported. And if there was a censorship, exercised through the bishops and deacons of whom S. Paul writes[1], to prevent the introduction of ill-attested matter into the Church lessons, there would also be a jealous preservation of whatever had once been accepted. Later teaching is not likely to have expelled, though it may have occasionally modified, the original records. The conservative instincts of religious people would prevent any sacrilege of that kind.

Therefore it is difficult to believe that S. Luke received S. Mark's Gospel at full length as we know it, for he has omitted at least one-third of it, including many sections which would have possessed the highest interest for himself and for his readers. And it is a strong argument for the oral hypothesis, that it enables us to maintain, without the slightest improbability, that he received it incomplete. For S. Mark's Gospel, under the oral hypothesis, was of gradual growth. It began with a single lesson and was slowly expanded by accretions, first in one part, then in another. Many years passed before it received its latest additions, and long before that date its nascent sections in their incomplete state were exported to every corner of the world for the use of distant Churches. The facts seem to shew that, when S. Paul's work in Asia Minor and Europe caused the Gospel (in its oral form) to be carried westwards, quite one-third of S. Mark's Gospel had not as yet been composed. S. Luke therefore received at the first an abbreviated S. Mark, and simply "omitted" what he had never learned. This abbreviation we call the proto-Mark, and we have given a list of its contents in Table VI. Table VII. gives the later additions which swelled the size of the deutero-Mark, if we may so call the longer work which was used by the author of our first Gospel[2]. Table VIII. gives still later additions which belong to the trito-Mark, or in other words to our second Gospel. By recognising these distinctions we get all the advantages of an Ur-Markus without any of the difficulties which have brought that popular notion into discredit and almost universal rejection. We account for S. Luke's omissions, as they never have been accounted for hitherto. How great a gain this is, those who have seriously grappled with the question of S. Luke's omissions and are acquainted with the Ur-Markus controversy will acknowledge.

[1] Phil. i. 1.

[2] The difficult question of the authorship of the First Gospel is discussed in the *Composition of the four Gospels*. In this book I call the author 'S. Matthew' for convenience.

7. *The formation of S. Luke's Gospel.*

If the oral hypothesis be true, S. Luke's Gospel also was of gradual growth. Around the large nucleus of the proto-Mark with which it started, there was slowly collected a mass of new material, viz. the Double and the Single Tradition, about which we propose now to treat. Partly by visiting Palestine, partly by converse with visitors from Palestine, partly by letters, partly through other catechists, S. Luke gradually accumulated that aggregate of non-Marcan information which we find in his Gospel. It must have been so. Granted that all Gospel sections originated in the Holy Land and that Christians in Europe were eager to learn them, no force that we can imagine would prevent the transmission. Not in one way only, but along each of the channels which we have just indicated, information would inevitably flow. Communications were not so rapid then as now, but still in the course of some forty years, during which S. Luke meditated and taught before he began to write, much transference must have taken place. And the particular mode by which any given paragraph—we are speaking now of non-Marcan matter—was transmitted to him, may often be inferred from the amount of attrition which it has undergone. When long discourses are *verbatim* the same in S. Matthew and S. Luke[1], we conclude that they were sent by letter or by express messenger. Where they are very much altered[2], they must have come overland through a long line of catechists. When the thought is the same but the language different[3], they must have been sent in the original Aramaic. All these cases occur, and that with sufficient frequency to support our contention. How to account for them under any hypothesis of documents I leave my opponents to discover; under the oral hypothesis the whole process is as simple and natural as it can be.

[1] e.g. Luke iii. 7—9, vi. 41, 42, vii. 24—28, xii. 22—31.

[2] e.g. vi. 27—36, xii. 3, 51—53, xiv. 27.

[3] e.g. x. 5, 6, xii. 57—59.

8. *The* logia *of S. Matthew as used by S. Luke.*

The recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *logion*, for though that word does not occur in the said fragment, few will deny that the sayings which are there loosely strung together by the preface "Jesus saith" are correctly called *logia* or "Utterances of our Lord." And it is highly probable that S. Matthew's *logia*, of which Papias speaks, were, when first collected, as isolated and as destitute of arrangement or of notes of time, place and occasion as are the sayings in the Oxyrhynchus fragment. Instead of "Jesus saith," S. Luke indicates rather that the introduction was shorter, being simply "He said."

That the *logia* circulated at first without prefaces is a supposition probable in itself and somewhat confirmed by four remarkable examples, in all of which S. Matthew addresses to the Pharisees utterances which S. Luke addresses to the multitudes. S. Matthew's Gospel is in great part an impeachment of the Pharisees and a vindication of God's action in punishing them by the destruction of the holy city. S. Luke's dislike for the vulgar rabble, who were the very antithesis of the Pharisees, is well known to readers of the Acts of the Apostles. It is therefore much to be noted (1) that the scathing words of John the Baptist, "O generation of vipers, who hath warned you to flee from the wrath to come?" are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke who expressly denies that the Pharisees were ever baptized by John (Luke vii. 29 f.), declares that this speech was directed against the rabble (iii. 7). (2) The utterance about the sign of Jonah (Luke xi. 29—36 = Matt. xii. 38—41) is addressed in S. Luke to the multitudes, in S. Matthew to certain of the scribes and Pharisees. (3) In Luke xi. 14, 15 it is some of the multitudes who declare that our Lord cast out demons by Beelzebûl, in S. Mark and in S. Matthew it is the scribes or the Pharisees[1]. (4) In Matt. xvi. 1—4 the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but S. Matthew addresses the words to them, S. Luke (xii. 54) to the multitudes.

In all these cases it is possible that S. Matthew follows the *logia*, and that S. Luke departs from them, presumably because the extracts were sent to him without preface. But it is equally probable that the *logia* had no prefaces of their own, and that both Evangelists have supplied a preface according to their own judgement. We shall recur to this question presently.

9. *Conflation.*

It was impossible that the *logia* should have continued to be read in churches and taught in schools, without some attempt at formal arrangement. Hence arose the art of conflation, as we may detect it in S. Matthew and S. Luke. By this art the various *logia*, which dealt with the same subject, were collected and by means of a few editorial notes were welded together, furnished with preface and conclusion, and then assigned a place in Church teaching. If S. Mark supplies a verse or two for a basis, S. Matthew generally builds upon it; S. Luke prefers to preserve S. Mark's integrity and to assign to the conflations a niche of their own[1].

Conflation converted fragments into sermons. S. Mark never conflates[2]. The process was unsuited to his simplicity. *Logia* or "Utterances of our Lord" he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together with no cohesion[3]. S. Matthew conflates, but generally into very long discourses. His "Sermon on the Mount" spreads over three chapters and he has four other conflations —the Charge to the Twelve, the seven Parables in chapter xiii., the Woes on the Pharisees, and the eschatological discourses—which fill one or two chapters each. His other conflations are few and unimportant. S. Luke's conflations are shorter but more numerous. We count thirty-three in his Gospel, but none of them exceeds in length one chapter.

In most of them the welding is complete: but not in all: perhaps if he had waited a few years longer before he wrote, the process would have been extended. At present there are several places in the central third of his Gospel, where isolated *logia* are loosely strung together, as they are in S. Mark.

That the Matthæan *logia* reached S. Luke in fragments, a few at a time, and most of them in oral form, is indicated not obscurely by two other facts: (1) by the great variety which exists in the

[1] This passage is very complex. It certainly does not belong to the proto-Mark, perhaps not even to the deutero-Mark: it may belong to the trito-Mark, being one of those scraps which S. Mark in his old age adopted from the *logia*. S. Luke's record of it agrees in wording with S. Matthew against S. Mark in an altogether unique manner. Therefore, although it is found in the three Gospels, I believe that S. Matthew and S. Luke derived it from the *logia*.

W. S. L.

[1] He could not always do this. The subject-matter occasionally constrained him to use S. Mark in conflations.

[2] Except perhaps in chap. xiii. See Luke xxi. 25, note.

[3] e.g. Mark ii. 21, 22, iv. 21—22, 23, 24—25, 26—29, 30—32, ix. 49—50.

extent of their agreement with S. Matthew's account of them. The two records—S. Matthew's and S. Luke's—are sometimes almost identical, sometimes so widely divergent as to suggest the possibility of their derivation from different sources. Between these extremes there is every variety of mean. We can account for it by diversity of transmission—letters, messengers, catechists, the original Aramaic; we may challenge our opponents to account for it at all. (2) If a document containing the *logia* had been used by S. Matthew and S. Luke, we should first have to explain its ultimate loss and then the use which they made of it while it existed. It would be natural for them to work through it regularly, marking off with the letters α, β, γ &c. those *logia* which dealt with the same subject, and then collecting all the α *logia* together into one conflation, all the β *logia* into another, and so on. But by this process they would both have collected them in the same order. At present, however, though the *logia* are often the same, the order is remarkably different[1].

10. *Scraps from the deutero-Mark.*

There remains another argument of a different kind. We have pictured the various streams of transmission which throughout the oral period brought Gospel matter from the East to the West. We have supposed that our Lord's Utterances, which were thus exported, had no preface nor conclusion, no note nor comment, no mark of time, place or occasion. But if this hypothesis be true, it will become probable that amongst the imported materials some portions of the deutero-Mark were carried westwards. If it were not so, our entire position would need correction. But if it was so, these later Marcan fragments would reach S. Luke as isolated and as dateless as the Matthæan, the Pauline or the anonymous *logia*. S. Luke would never know that S. Mark had been their author. He would simply receive them as so much new material and treat them accordingly.

Has this happened? We maintain that it has. And once more we may challenge the supporters of documents to explain the *phænomena*. Embedded in S. Luke's Gospel will be found about twenty "scraps" from the deutero-Mark, and they are invariably misplaced (see Table VII.). The context is quite different from that which they occupy in S. Mark.

These scraps are full of significance. They throw light not only on the process of transmission by which new matter reached S. Luke, but also on S. Luke's literary methods. When he received undated materials, what was he to do with them? He had the choice of three courses: (1) he might exclude them from his lessons, in which case they would soon be forgotten, and perhaps he did this where he had doubts about their authenticity; (2) he could keep them back till he could learn more about them, and perhaps he has done so in a few cases; (3) he could boldly insert them into some convenient gap. The testimony of the scraps from the deutero-Mark indicates that he frequently, if not habitually, adopted the boldest course. He has put them into niches, where they always fit fairly well, but where S. Mark had not put them. In fact the difference in order is one of the best ways of distinguishing a scrap from a section. For though scraps are generally short, they sometimes extend to several verses. And what has been undoubtedly done with these scraps of the deutero-Mark, that we also maintain to have been done with the general body of non-Marcan matter.

Now it is clear that imperfect knowledge was the cause and the excuse for this action. If S. Luke had only known the true connexion, he would not have resorted to the process of conflation. It is because he did not know, that he acted as he has done. We shall have more to say on this question when we consider S. Luke's chronology.

Two other facts should be noticed about these scraps of the deutero-Mark, (1) that they are all contained in S. Matthew, (2) that where the tradition differs, S. Luke agrees with S. Matthew against S. Mark, decidedly in three cases (Luke xi. 17—18, xiii. 18—19, xiv. 34), less decidedly in four others (Luke v. 11, x. 25, xii. 1, xii. 10).

According to the documentary hypothesis the natural conclusion would be that S. Luke copied these scraps from S. Matthew's Gospel or from some Ur-Matthäus and not from S. Mark, but (1) it is almost impossible to maintain that S. Luke was acquainted with S. Matthew's Gospel, and the notion of an Ur-Matthäus is generally abandoned. (2) If S. Luke copied them from S. Matthew, we fail to see why he always misplaced them and tore them away from the context.

Under the oral hypothesis the explanation is simple. S. Matthew never copied S. Mark, but reproduced the oral Mark, as it was current in Jerusalem somewhere between 60 and 70 A.D. But S. Luke derived these scraps from Jerusalem at about that period and therefore in that form.

11. *S. Luke's Preface.*

S. Luke's Preface is a stronghold of the oral hypothesis. Not only do the terms ἀνατάξασθαι,

[1] See below on "S. Luke's Inversions of Order."

παρέδοσαν and κατηχήθης[1] distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of Theophilus's acceptance than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private sources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts, than as perfected histories. His authorities were not written documents, but partly eye-witnesses, partly professional catechists. He was one of many workers, and in the main body of the work neither he nor they depended upon each other, but turned alike to the original sources. I do not say that this is the only possible interpretation of the weighty words in the preface, but at least it seems to be the simplest and most natural.

12. *The argument from Mark xvi.* 9—20.

Litera scripta manet. The hypothesis of an Ur-Markus has been abandoned for this reason amongst others, that if such a document had ever existed and been as widely circulated as the hypothesis requires, we cannot imagine that every trace of it would have disappeared. To take a similar case, Leo compiled a Sacramentary, Gelasius revised and enlarged it, Gregory revised and enlarged the work of Gelasius: but to this day the Leonine, Gelasian and Gregorian sacramentaries exist side by side and may be read and compared by the student of liturgies.

It is pleaded that the Apostles used papyrus, which crumbles to dust under frequent use. But surely it could be copied when it became dog-eared. S. Paul's and the other Epistles, the Acts and Apocalypse survived in spite of papyrus: why should not the oldest evangelical records have survived also? An oral proto-Mark, deutero-Mark and trito-Mark cause us no difficulty: but suppose them to have existed in writing, and you are overwhelmed.

This is freely acknowledged at last in almost every quarter. But see what follows from the admission. Textual critics have established to the satisfaction of most men that the concluding verses of S. Mark's Gospel have been lost and that Mark xvi. 9—20 is a later substitute for them. They explain the loss by saying that the last page of S. Mark's MS. was frayed away before any copy was made from it. If this be true, as I believe it to be, it would appear that only one copy of S. Mark's Gospel existed at the time of the Evangelist's death, and probably for many years afterwards. Thus a very serious difficulty is thrown in the way of those who maintain that S. Luke and S. Matthew possessed and made use of a written S. Mark. If they had done so, the book must have been frequently copied and widely circulated immediately after it was written, for we can hardly suppose that S. Luke and S. Matthew were more favoured than other people and obtained access to the single copy, which alone existed, if it did exist. Instead of believing, as we now do, that S. Mark probably wrote in Rome, S. Luke at Antioch and S. Matthew in Alexandria, we should be almost obliged to hold that they all worked in the same spot.

[1] See Luke i. 1—4, notes.

13. *A suggested compromise rejected.*

Hypothesis is always precarious. An ounce of fact will outweigh any amount of it. But the question here lies between two rival hypotheses, of which the one seems to be burdened with serious difficulties, from which the other is free. It has indeed been suggested as a compromise[1] that S. Luke had a written copy of S. Mark before him when he wrote and that he used it to establish the order and a few *minutiæ*, but did not care to follow its wording, because his readers were so much attached to the oral wording in which they had been catechized that they would not tolerate the change. After what has been written, the reader will hardly expect me to accept this compromise. The indications that S. Luke possessed no such copy appear to be strong. The variations in wording, the omissions, the loss of proper names, the scraps, the argument for the last twelve verses of S. Mark, and last but not least the assimilation of doublets[2], are so many converging proofs that surrender is not to be thought of at the present stage of the controversy.

14. *Note on the meaning of the word "logion."*

Throughout this book the word *logion* is used in its widest sense to include any "utterances of our Lord." For reasons which are given elsewhere, I prefer the translation "Utterance" to either "Saying" or "Oracle," but perhaps wrongly, for all our Lord's more impressive utterances have a tendency to pass into poetical form and to be expressed in verse after the manner of the Old Testament prophets; not of course verses in metre like Greek or Latin verses, but of an Oriental type. Now as ancient oracles were spoken in hexameter verse, it is possible that S. Matthew's collection of *logia*, which is the only

[1] By Dr Stanton in the *Expositor*, VII. 81 ff.

[2] See *N. T. Problems*, p. ix.

collection to which we have any authority from contemporary writers to apply the term *logion*, was in verse. And if so, we should have to alter a good deal of our language on the subject. This question will assume greater importance when we come to the criticism of S. Matthew's Gospel, but I throw it out here in the hope that someone may work at it.

CHAPTER III.

S. Luke's Chronology.

1. *Meaning of writing "in order."*

S. Luke in his preface promises Theophilus to write "in order" (καθεξῆς). Here we have a favourite Lucan word, not to be found in other Biblical writers of either the New Testament or the LXX., nor is it frequent in profane authors. S. Luke however has it in four other places, once of order in time to describe the line of prophets from Samuel onwards (Acts iii. 24), once of order in place, when S. Paul visited city after city (Acts xviii. 23), once of narrative order when S. Peter described a succession of incidents (Acts xi. 4), once of a single event following upon another event ἐν τῷ καθεξῆς (sc. χρόνῳ) with the variant ἐν τῇ καθεξῆς (sc. ἡμέρᾳ), Luke viii. 1. In all these passages orderly sequence in place or time is indicated, and although in his preface S. Luke may be promising literary order or Church order, it is more probable that he means chronological order, and it is evident that his Gospel—roughly speaking—is arranged according to the true sequence, for the birth of the Baptist is put first, that of our Lord next, and the baptism of John, the Temptation, the ministry in Galilee, the departure for Jerusalem, the Passion and the Resurrection follow each other in their proper course.

2. *Is S. Luke's arrangement chronological?*

Are we entitled, therefore, to assume that every detail of S. Luke's Gospel is in its right place? May we, as Tischendorf did, take S. Luke as our guide in constructing a harmony? Shall we get sure results by neglecting the order of the first Gospel and adhering to that of the third? For between these the chief divergences exist: with S. Mark, except in the deutero-Marcan scraps, S. Luke is usually in accord.

S. Luke's order is certainly not invariably correct, for in his third chapter he makes Herod shut up John in prison, before our Lord's baptism is narrated—a piece of carelessness or audacity which is eminently characteristic of his work.

3. *Did S. Luke preserve the order of the "Logia"?*

Sir John C. Hawkins pleads that in the arrangement of the *logia* S. Luke has preserved the order of the original document (assuming that there was a document), while S. Matthew has departed from it. Now, as in dealing with the first source, S. Matthew has abandoned S. Mark's order, while S. Luke has scrupulously preserved it[1], it is reasonable to suppose that the same thing—if possible—has been done in the case of the second source. In both sources S. Matthew will have given us a literary, S. Luke an historical arrangement. Professor Stanton, however, with truth asserts that in the case of the *logia* "the connexions are far more often obscure and difficult in S. Luke than in S. Matthew[2]."

4. *S. Luke's order is chronological as far as his knowledge went.*

Our own conviction is that S. Luke—generally speaking—both in Marcan and non-Marcan matter, followed chronology as far as his knowledge enabled him to do so, but that he was continually baffled by lack of information. S. Matthew's order is certainly wrong. He makes little attempt at chronology, being more desirous to put his lessons (as Sir John C. Hawkins has well shewn[3]) into a convenient form for learning by heart. But S. Luke's order is by no means always right, indeed in a great part of his Gospel it is almost demonstrably wrong, (1) because he was not an eye-witness, (2) because, as we have seen, the *logia* came to him piecemeal, a few at a time, and not in a formal document.

5. *Opinions of others on this question.*

What we have already said on the subject of conflations is a sufficient indication of our convictions on this point. Nor do we stand alone. Tischendorf

[1] How scrupulously he has done this is shewn in Table VI.
[2] Hastings' *Bible Dict.* II. 240.
[3] *Horæ Synopticæ* p. 131.

long ago asserted in his *Synopsis* that S. Luke seems constantly (*passim*) to proclaim his ignorance upon points of chronology[1]. Professor Sanday writes of the "Travel Narrative" (S. Luke ix. 51—xviii. 14): "To suppose that the whole section must be localised (in Peræa) is to misunderstand the structure and character of S. Luke's Gospel. It is far more probable that he has massed together a quantity of material derived from some special source[2] to which he had access and which could not be easily fitted into the framework supplied to him by S. Mark[3]." Mr Joseph Palmer maintains that the sources which S. Luke used were written on scraps of papyrus, which by frequent use had been disarranged. S. Luke sorted them, as well as he could, but did not possess the requisite knowledge to recover the true order[4].

6. *Comparison with Livy.*

Professor Ramsay on the other hand writes as though S. Luke searched the imperial archives and took all the measures which a modern historian takes to secure accuracy[5]. Whether the imperial archives were open to "S. Paul's slave" is a point on which I do not care to pronounce too decidedly, but whether an historian of that age would think it his duty to consult them, if they had been available and he within reach of them, is an easier question. We have in Livy an historian of no mean pretensions. According to the opinion of the best commentators Livy is very far indeed from shewing any excessive scruples about accuracy. He never visits a battle-field or verifies a description. He counts his authorities rather than weighs them. He follows first one and then another, taking little care to reconcile them or fill up the gaps between them. S. Luke was writing in a much less ambitious way, with an entirely different purpose; ought we to suppose that his historical conscience was so much more enlightened than Livy's? or was an inspired writer entirely free from the influences of the age in which he lived? Let us, instead of answering these questions off-hand in accordance with our own fancy, examine the facts of the case.

[1] *Synopsis*, Introduction, p. xvi.

[2] Rather "sources": several sources are combined in this "Travel Narrative."

[3] Hastings' *Dict. of Bible*, II. 630.

[4] *The Gospel Problems*, p. 185. Mr Palmer does not seem to be aware of the tradition that Mohammed wrote the Koran on the polished bones of some shoulders of mutton which were thrown into a chest, and copied out after the prophet's death without any attempt at sorting.

[5] *Was Christ born in Bethlehem?*

7. *Process of dovetailing sources.*

We have shewn reason to believe that S. Luke had an abbreviated (oral) S. Mark as the backbone or historical framework of his Gospel. We have seen that he had also a large collection of undated materials, which was continually growing larger. It was his task to combine these two collections into one continuous narrative. This he has done, first by conflation, and then, after the manner of Livy, by dovetailing his sources or conflations together, taking particular care that—as far as possible—nothing should be lost. The first two chapters are preliminary and may be set aside. The remaining twenty-two chapters are divided into three nearly equal portions. The first of these (iii. 1—ix. 50) contains 326 verses and in arrangement S. Mark is followed as the guide. The next third (ix. 51—xviii. 14) contains 351 verses, which, except a few scraps of the deutero-Mark, derive nothing from S. Mark and do not follow his guidance. The last third (xviii. 15—xxiv. 53) contains 342 verses, in which S. Mark is again the guide. Thus there are two Marcan and one non-Marcan portion, and the non-Marcan portion is simply inserted between the other two. Such is the first analysis of S. Luke's arrangement, and the student will do well to thoroughly master and remember it.

Both the Marcan portions however are occasionally studded with non-Marcan matter[1]. Sometimes instead of giving us pure Marcan or non-Marcan matter, S. Luke has substituted a mixture or conflation in which a few verses from S. Mark are expanded by several verses from other sources, S. Mark being nevertheless used to give the order.

8. *Mixed conflate sections.*

Let us examine closely the dovetailing process in the first third of the Gospel[1]. There are in this first third three mixed conflate portions, two of which—the Baptism of John and the Temptation of our Lord—have a Marcan basis, belong (as I believe) to the proto-Mark, and therefore preserve S. Mark's order. Then comes a Visit to Nazareth and the Call of S. Peter, S. James and S. John, in which some scraps from the deutero-Mark are embedded. Here of course S. Mark's order is abandoned, in the former case very much so, for S. Mark puts the Visit to Nazareth in his sixth chapter, whereas if he had agreed with S. Luke he must have placed it at the fifteenth verse of his first chapter. In the latter case the disagreement is less, for S. Mark puts

[1] See Table IV.

S. Peter's Call just before the healing of S. Peter's wife's mother, S. Luke puts it just after that event.

Thus we have two variations, but now comes a more startling difference. S. Luke by a conflation works up with the Call of S. Peter the miraculous draught of fishes which S. John records as taking place after the Resurrection. Assume that in all three cases S. Luke's lack of information has made him choose what seemed to him from internal evidence the most probable occasion, and the whole mystery is solved. On any other hypothesis it demands explanation. There is one familiar way of getting over part of the difficulty by assuming that there were two visits to Nazareth and two draughts of fishes, but this method has been seriously discredited[1], nor does any one suppose that there were two healings of S. Peter's wife's mother. Yet if you admit error in one case, why not in all? If there were two visits to Nazareth, why are they in great part narrated in identical language? The question about two draughts of fishes is more serious. According to S. Luke, S. Peter's acceptance of the Apostolate was led up to, and explained by, two miracles. First, the healing of his relative prepared his mind, secondly, the astounding exhibition of our Lord's power over brute nature, in the draught of fishes, completed the conviction. Everything happens in the most natural way. S. Luke as an historian has traced the connexion between cause and effect. But according to S. Mark, Christ spoke the word of power and Simon obeyed without question. It was a normal display of our Lord's habitual ascendancy over men.

We are told on excellent authority that S. Mark was S. Peter's interpreter and has given us S. Peter's recollections. If he has done so in this case, is it credible that S. Peter should have entirely forgotten or perverted the circumstances of his call? That day was the turning point of his life. Every incident in it must have been engraven on his memory. We can imagine no reason why he should obscure or conceal the true history. S. Luke's ignorance is excusable, S. Mark's misrepresentations would be inexcusable. We pronounce therefore with considerable confidence against S. Luke.

9. *The anointing of our Lord's feet.*

There remains in the first third of S. Luke another long non-Marcan portion (Luke vi. 12—vii. 50). It contains the Sermon on the Mount, the Healing of the Centurion's Servant, the Raising of the Widow's Son at Nain, a discourse about John the Baptist and the Anointing of Our Lord's feet. The deutero-Mark—as I contend—gives the last of these and some small scraps in the first. The Widow's Son is peculiar to S. Luke, the other sections are common to him and S. Matthew.

The most astounding misplacement, if indeed it be such, is the Anointing; for S. Mark puts it at the close of the Ministry, in the house of Simon the leper, at Bethany, two days before the Passover at which our Lord suffered. S. John puts it in the house of Lazarus, Martha and Mary, at Bethany, six days before the Passover. S. John makes the woman anoint our Lord's feet, S. Mark makes her anoint His head. S. Luke agrees with S. John about the feet, but with S. Mark about the name Simon. He places the event however in Galilee, a long time before the Passover. Simon also in S. Luke is not a leper excluded from family life, but a Pharisee presiding at the table. S. John tells us it was Mary, the sister of Lazarus, who did the deed: S. Luke that it was "a woman who had been a sinner in the city." S. John, S. Mark, and S. Matthew record speeches about the waste of the ointment and the near embalming of our Lord's body; S. Luke omits these but records a most remarkable discourse about the nature of forgiveness.

Here are variations which may make the boldest critic pause. We do not know what really happened and all our explications must be tentative and hesitating. That which at present commends itself to my judgement is this, that all four Evangelists are recording the same event, which belongs to the deutero-Mark. S. Luke has entirely misplaced it from imperfect knowledge. S. Mark records the anointing of the head, out of deference to the Psalm, "Thou anointest my head with oil." Messianic fulfilments are always recorded by S. Mark without comment or direct reference to the Old Testament. S. John has silently—as usual—corrected S. Mark's date, which is wrong from a slight misplacement of the section. He has also corrected S. Mark's statement that the head was anointed, with some other less important details. S. Luke in the course of his travels has come across S. John's oral teaching and has borrowed from it the anointing of the feet, as he (like S. Matthew and the trito-Mark) has elsewhere borrowed a few other facts. From new sources of information he has revealed that the act was one of penitence and has preserved the conversation about forgiveness. One result of this exposition is that Mary of Bethany had led an impure life and had been forgiven much. The almost universal opinion is

[1] See *N. T. Problems*, p. 30.

that Mary Magdalene was in that position; of her guilt however there never has been even a shadow of proof. We clear the character of the one woman, and transfer the blame to the other. Sentiment may object to the change, but I can see no good reason for doing so. But, if this solution be accepted, S. Luke's order is once more decidedly wrong.

10. *Dovetailing in the last third of S. Luke's Gospel.*

In the last third of S. Luke's Gospel non-Marcan passages do not play so important a part. There is the history of Zacchæus and the Parable of the Pounds. The former of these is peculiar to S. Luke, and we know no reason against its connexion with Jericho where S. Luke has put it. Zacchæus might have lived in Jerusalem or in any other part of Palestine. It is too much the fashion to assume that, because we know nothing about him except what S. Luke has recorded, therefore S. Luke's chronology in his case must be correct. The Parable of the Pounds in S. Luke is probably the same as the Parable of the Talents in S. Matthew. S. Luke locates it in or near Jericho, S. Matthew on the Mount of Olives. S. Luke puts it during the ascent to Jerusalem, before the triumphal entry, S. Matthew about a week later. The other non-Marcan passages are our Lord's visit to Herod, the penitent robber and the journey to Emmaus. All these are sufficiently marked by their subject and cannot be greatly misplaced.

Nevertheless it is much to be noticed that the prediction of the betrayal by Judas is put by S. Luke after, but by the other Synoptists before, the institution of the Eucharist. The effect of this change in order is that, according to S. Luke, Judas was present and partook of the Last Supper, and S. Luke expressly asserts this: "Behold the hand of the traitor is with me at the table." S. Mark says nothing for or against his presence, nor does he mention his leaving the table. But S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist, and we cannot determine precisely at what point of his narrative it ought to be inserted. But it comes most naturally immediately after the departure of Judas. We cannot help thinking that in reality Judas did not partake of the Eucharist, but that S. Luke erroneously inferred that he did, perhaps because of the language of S. Paul, "He that eateth and drinketh [unworthily] eateth and drinketh judgement to himself, not discerning the Lord's Body." It would be a signal illustration of that text, if Judas immediately after receiving the sacred emblems departed on his nefarious errand. The account of the betrayal by Judas certainly belonged to the proto-Mark, but the prediction of it seems to belong to the deutero-Mark: hence S. Luke has inserted it where he does by conjecture, and has slightly altered the wording to suit that conception.

11. *The Travel Narrative.*

There remains for consideration the central third of S. Luke's Gospel, or "the great Travel Narrative," in which S. Luke describes our Lord's last journey to Jerusalem and the events and discourses which accompanied it[1]. This narrative has long been the perplexity of harmonists. Our contention—like Professor Sanday's—is that it is entirely unchronological, being a great collection of undated materials. Many of its *logia* are put by S. Matthew into the "Sermon on the Mount" or the "Charge to the Twelve," not because these were the true places, but because they were convenient places, well adapted for Church teaching. S. Luke began by arranging them here. They grew upon his hands, so that what at first was a small collection became a very great one. Some of it has been conflated into speeches, some of it has been loosely strung together, leaving the impression that the Gospel has not received the author's final touches, but is an imperfect work. These imperfections, however, may be taken to indicate S. Luke's conscientiousness. For in spite of all that we have written about his literary audacity, there can be no question that he was a conscientious worker.

How completely amorphous this vast aggregate is, may be seen by an examination of the notes of place and time which it contains. I have collected these elsewhere[2]. They practically amount, as Tischendorf saw, to the admission that in this part of his work S. Luke had no guide to arrangement, as indeed he had none when once he left S. Mark, but had little real knowledge of topography and chronology except for occasional help from living spectators[3].

12. *S. Mark's Gospel not chronologically arranged.*

There is moreover good reason to believe that in trusting to S. Mark he was leaning on a broken reed. I have shewn[4] that Papias spoke the truth when he

[1] See *N. T. Problems*, pp. 23—29.
[2] *N. T. Problems*, pp. 26, 27.
[3] Luke ix. 10, note.
[4] *N. T. Problems*, pp. 11—15; *Synopsis*, p. xi.

declared on the authority of John the Presbyter that S. Mark's Gospel was not arranged in order. This is a subject which demands the most careful consideration at the hands of the student, and from all those who are interested in the defence of the Gospels, for I believe that as long as we regard the Gospels as formal histories we are mistaking their purpose.

13. *S. Luke aimed at chronological order but did not always secure it.*

It is certain, however, that S. Luke intended his work to be, as far as possible, a formal history. He has made a serious effort to put our Lord's life on an historical foundation, that it might take its place amongst the records of secular history. He has made efforts to give dates, and the names of persons and places. In this respect he contrasts favourably with the other Synoptists, who were content with the vaguest Oriental generalisations. It becomes important therefore to discover his chronological conclusions. Most people labour to harmonize the Gospels. The scientific method is to discover S. Luke's opinion without being too anxious to square it with S. Matthew's or with the conclusions of secular history. (Table XIV.)

14. *Date of our Lord's birth.*

Now S. Matthew unmistakeably places our Lord's birth in the reign of Herod the Great, some months, perhaps years, before Herod's death. S. Luke nowhere asserts this. In two of the four cases where he gives dates, they are in connexion with John the Baptist, and not with our Lord. This is noteworthy, and must be taken as an example of his scrupulous regard for truth. He had doubtless come across men like Apollos who had been disciples of the Baptist, and he learned from them a good many details about the Baptist, including the exact date of his birth and of the commencement of his ministry. The far more important date of our Lord's birth and the commencement of His ministry it was not so easy to recover. All that he could elicit was that our Lord was about thirty years old.

The vision of Zachariah in the temple took place, S. Luke tells us, during the reign of Herod; but as the vision happened at least fourteen months before the birth of our Lord, there is time for Herod's death during the interval. Did S. Luke believe that it so fell? There is good reason to believe that he did, for he assures us that the census which attended our Lord's birth was held "when Quirinius was governor of Syria." Now Quirinius was proprætor of Syria in A.D. 6, which is at least nine years after the death of Herod the Great. There is good reason however to believe that he was proprætor of Syria once before this, but not during Herod's life. Either, therefore, S. Luke thought our Lord's birth posterior to Herod's death in contradiction of S. Matthew (and that he did so agrees better with the "thirty years old at the beginning" of the ministry), or else he was mistaken in the names of the Roman governors, substituting Quirinius for Varus, or more probably for Saturninus. Professor Ramsay argues that "governor of Syria" need not mean "proprætor of Syria," but may point to some other military command in that province. It was, however, usual to give dates by the Roman governor, and if S. Luke meant something different, he was to my mind misleading his readers.

15. *The census under Quirinius.*

Schürer accuses S. Luke of a much greater error, viz. that of supposing that the first census of the Jews which took place in A.D. 6 upon the deposition of Archelaus, really took place nine years earlier, at the death of Herod. In spite of all that has been written on the subject, I think that Schürer may be right. Books were scarce in those days and it was not easy to verify dates. The late Professor A. B. Bruce writes, "It is greatly to be desired that devout readers of the Gospels should be emancipated from legal bondage to the theological figment of inerrancy[1]." Concerning which I can only say that although the figment may in a certain sense be called a theological one, it is not held by the theologians. Hardly a modern theologian of repute exists who would not protest against it.

When S. Luke writes in the second chapter of his Gospel about a census (ἀπογραφή) and in Acts v. 37 writes "in the days of *the* census (ἀπογραφή)," it is most reasonable to infer that he alludes to one and the same event. The definite article would naturally mean either (1) "the aforesaid census," or (2) "the one and only census," or (3) "the famous census." Which of these three meanings is most likely, must be determined by a general consideration of the case.

Professor Ramsay insists that No. 3 is S. Luke's meaning. It may be so. Professor Ramsay has cleared the ground by shewing that there were two kinds of census, viz. (1) an ἀπογραφὴ κατ' οἰκίαν, or in modern phrase "census paper" for ascertaining the number of the people, and (2) an ἀπογραφὴ κατ' οὐσίαν (if I may invent the term), or "income tax return" for the purpose of levying property tax. It

[1] Preface to *The Expositor's Greek Testament*, p. 26.

is agreed that the latter, which unquestionably is alluded to in Acts v. 37, was held for the first time amid riots in A.D. 6 or 7, when Archelaus was deposed and Quirinius, being proprætor of Syria, probably for the second time, assumed the government of Judæa for the Romans; but Professor Ramsay has shewn that the census for numbering the people, which may be intended in the Gospel, was in Egypt held at an earlier date than this, and that there is no reason to doubt that the first census of this description was held in Palestine, under Saturninus (?), as Tertullian says, about 6 B.C., which will become the true date of our Lord's birth.

So far we accept his conclusions with gratitude. He has done much to clear the ground for the discovery of the date of our Lord's birth. But when, to justify S. Luke's language in every particular, he continues that in Judæa the census returns were made according to tribes and that all Jews who had not forgotten their tribe, i.e. ceased to value their religion, were compelled by Herod to migrate into their tribe for the purpose of making their return, we feel difficulties. (1) In the first place the idea that tribal returns would be more acceptable to the Jews, is contrary to our belief. The only recorded census amongst the Jews had been held under David. It is described in II. Samuel xxiv. as suggested by God in wrath and severely punished, but at a later date in I. Chron. xxi. the whole act is attributed to Satan's suggestion and regarded as diabolical. The growth of prejudice increases rapidly, and in our Lord's time you could not, I believe, have persuaded a Pharisee to approve a census in any form. (2) Although the common belief that ten tribes were lost is unknown to S. Paul (Acts xxvi. 7) and S. Luke gives names of persons who belonged to the tribes of Benjamin, Asher, Judah and Levi, nevertheless tribal distinctions must have been greatly obscured and we fail to see how Herod could have detected or punished defaulters. (3) Eastern rulers were arbitrary and Herod was a tyrant, but it is difficult to imagine how he should require such wholesale migration as this. Joab and his commissioners marched through the land, taking nearly ten months to perform their task: we do not read that they made a single householder migrate. And if Herod wanted tribal returns, he might simply have required every householder to give the tribe in writing at the head of the paper; then by sorting the returns he would have secured what he wanted without doing his best to excite a revolution. (4) S. Luke does not say that the return was tribal. He says that the Jews went up, every one to his own city, and that Joseph went to Bethlehem because he was of the house and family of David. David's city is a different thing from David's tribe and David's city is essential to the narrative.

We do not know what really happened, but it is easy to suppose that Joseph and some other claimants of the throne thought fit to migrate to Bethlehem on this occasion, for the purpose of solemnly asserting their rights; and that the Virgin Mary, or some other person who gave the history to S. Luke, had no very clear knowledge or recollection of Joseph's reasons. They would remember the journey but not the cause of it. Nor must we forget that S. Matthew in this case does not support S. Luke. S. Matthew regards Bethlehem as Joseph's home until fear of Archelaus constrained him to exchange it for Nazareth; and although S. Luke's intimate acquaintance with Nazareth and with all that happened there gives his circumstantial account claims upon our acceptance which S. Matthew's brevity cannot make, still we must beware of upholding S. Luke's historical accuracy at too great a cost. When Professor Ramsay argues that the fifteenth year of Tiberius must not be reckoned in the usual way and that two men of the name of Theudas headed insurrections, he is resorting to harmonistic expedients against which the historian and the theologian will equally protest. S. Luke was a great historian, but he had not perfect knowledge or acquaintance at first hand with the events.

There is cause to think that S. Luke limited the length of our Lord's ministry to one year and that the Crucifixion happened as early as 29 A.D. In confining the ministry to one year he agrees with the other Synoptists and perhaps with the truth itself. I am more and more inclined to believe in a one year ministry, but the whole question is intricate and cannot be reproduced here[1]. In Table XIV. the reader will find a scheme of chronology which will explain S. Luke's position.

16. *Conclusion.*

To sum up, we maintain that S. Luke, like the other Evangelists, has written a Gospel rather than a history, but he has endeavoured, as far as he could, to reduce it to historical order. He has certainly sometimes, probably often, misplaced events, and that occasionally very seriously. Our wisdom is not to spend all our force in harmonizing, much less to distort anything for harmonistic reasons, but to recognise that the events of our Lord's ministry

[1] See *N. T. Problems*, pp. 182—194.

cannot now be arranged in true order. It is our duty to value the jewel rather than its setting; to search into the teaching of Christ and the teaching about Christ. There are treasures, which may be overlooked while we contend about dates, but which will never be exhausted. Every true seeker may find something for himself, something for his brethren in Christ[1].

[1] An attempt to rearrange the words and works of Christ according to the true order may be seen in Weiss's *Life of Christ*, of which an English translation is published by Messrs T. and T. Clark. Much may be done in this direction, but there is not sufficient material to yield a perfect scheme.

CHAPTER IV.

S. Luke's Inversions of Order.

Not only does S. Luke differ, as a rule, from S. Matthew in his arrangement of the *logia*, but even when he agrees with S. Matthew in collecting certain *logia* into one conflation, he often inverts their order within that conflation. Thus (1) in the "Temptation" (Luke iv. 1—13) S. Matthew's second temptation is put third and his third second. (2) In the "Warnings to the present age' (Luke xi. 29—36) the Queen of the South is placed before the Men of Nineveh, while S. Matthew places her after them. (3) In the "Discourse at a Pharisee's breakfast-table" (S. Luke xi. 37—54) the *logia* (which consist of "Woes to the Pharisees") are so arranged, that, if S. Matthew's are to be put parallel to them, we must rearrange his verses thus: 25—26, 23, 6, 27—28, 4, 29—36, 14. (4) In the "Sermon on the Mount" (Luke vi. 20—49) the dislocations in order are even greater. (5) In the account of the Lord's Supper (Luke xxii. 14—23) the cup is administered before the bread.

Most critics seem to be perfectly satisfied with the belief that S. Luke found these narratives exquisitely arranged as we now read them in S. Matthew's Gospel and from mere wantonness or conceit broke them up and redistributed them according to his own fancy. This idea to my mind is quite incredible. We must seek for some more rational explanation or admit the matter to be inexplicable.

To begin with the last case, which differs from the others in that it occurs in a Marcan section, S. Luke appears to be following a local Church usage according to which the cup in the Eucharist was regularly partaken of before the bread. S. Paul so puts it in 1 Cor. x. 15—16, although in the next chapter in his account of the Institution of the Lord's Supper he has preserved the common order. And we find the cup put first in the *Didache*. Grant that such a liturgical variation existed, and you admit a force strong enough to set aside S. Mark's wording. But is it credible that Churches differed in so important a matter? My answer is that it is always in important matters that variations exist. Churches differed in the wording of the Lord's prayer and in the formula used in baptism. S. Luke, I contend, has given us the Lord's Prayer as it was recited in the West, S. Matthew as it was recited in the East. According to S. Luke and S. Paul converts were invariably baptized "into the name of Jesus," according to S. Matthew they were baptized "into the name of the Father and of the Son and of the Holy Ghost." When S. Matthew's Gospel was received and read in the West, its Apostolic name set aside the old Western customs, and caused the Eastern use to prevail generally. Identity of use is the product of later days.

The other four examples belong to the *logia* and demand a different explanation. The evidence appears to shew that in the primitive *logia* sayings of our Lord were scattered pell mell, without any attempt at sorting them; in the second stage however by the art of conflation similar sayings were collected together and welded into one discourse by skilful literary adjustment and a few editorial links. Now it has been suggested that our Lord's three "Temptations" did not really befall Him, as the Gospels say, at the same time within the forty days but that they came at three separate crises in His ministry. There is reason for believing this supposition to be true. But whether it is so or not, the three Temptations may well have stood widely apart from each other in the original form of the *logia*, and yet by their identity of subject they would inevitably be brought together by two Evangelists working at conflation independently. Indeed it would be impossible to overlook their connexion or to mix them up with other *logia*, and they would naturally be annexed to S. Mark's account of the Temptation.

But when once they were brought together, the question of arranging them would arise, and it is not surprising that one Evangelist arranged them in one way, another in another. If the two authors had met together and discussed the question, they would probably have agreed on the order. The same thing is true respecting the Queen of the South and the Men of Nineveh. *Logia* so strongly marked as these could not fail to be brought together: but it was not at all clear which of them had the greater claim to priority. In the case of the "Woes to the Pharisees" the same remarks hold good. It was impossible not to mass these together, but how best to arrange them was a task of some difficulty: two men who cared for literary results would be certain to take different views, especially as S. Luke did not receive them all, but only four out of eight. The "Sermon on the Mount" is still more instructive; for it shews that *logia* which were less strongly marked by subject-matter or form would be sure to fall into different conflations, as well as be arranged in different order within the conflation. S. Luke's 'Sermon' is in no way an abbreviation of S. Matthew's. It contains some *logia* which S. Matthew has put outside the Sermon; and on the other hand a much larger number of *logia*, which S. Matthew has gathered into the sermon, are given by S. Luke elsewhere.

Whether S. Luke invented the art of conflation and others adopted it from him, or whether (as is more probable) it originated in the great Church of Jerusalem which was the head-quarters for the composition of Gospel sections, we cannot determine, but there is nothing improbable in the supposition that, when once invented, it was rapidly adopted by all energetic workers, and S. Luke may have received some hints of the form which conflation was taking in the Church at Jerusalem, for his work is not always entirely independent.

CHAPTER V.

S. Luke.

Tradition, from the time of Irenæus (*c. Hær.* III. xiv. etc.) and the Muratorian fragment on the Canon, has assigned the third Gospel and the Acts of the Apostles to S. Luke. The Tübingen school of theology disputed this, as it did nearly every tradition, but the more reasonable temper which has lately come over the critical world saves me the labour of arguing for what is now admitted. Attempts have been made to ascribe to S. Luke the authorship of the Epistle to the Hebrews, but with little success.

The name Λουκᾶς is a contraction of Lucanus, as Σιλᾶς is of Silvanus. S. Jerome says that S. Luke was a Syrian by birth of the city of Antioch (*Prolog. com. in Matt.*), to which city tradition also assigns the Theophilus to whom S. Luke's two books are dedicated.

We infer from S. Luke's preface that he was not an eyewitness of our Lord's acts. The tradition therefore that he was one of the Seventy disciples, and the fancy that he was one of the two men who went down to Emmaus, may be set aside. S. Paul calls him a physician (Col. iv. 14). The popular belief that he was a painter is hardly compatible with this, nor does it rest on early testimony. S. Paul frequently writes "according to my Gospel" and mentions "the brother whose praise is in the Gospel throughout all the Churches" (2 Cor. viii. 18). S. Luke and S. Luke's Gospel have been generally held to be indicated by these expressions, but in S. Paul the word "Gospel" never means a written or oral record of our Lord's deeds, but the glad tidings which S. Paul published. It is a proclamation, a preaching, a teaching, not a book, and so we may dismiss these passages from consideration.

Certain parts of the Acts of the Apostles are written in the first person and are therefore known as the "we"-sections. Irenæus inferred that S. Luke, by the sudden change from the third person to the first, intended us to understand that he was present at these parts of the history. And this simple explanation is now at last generally accepted, being strongly supported by linguistic evidence. If it be true—as we believe it to be—, S. Luke was a companion of S. Paul, and accompanied him during a large and trying part of his journeys. For from these sections and from S. Paul's own words we gather that S. Luke was with him during each of three imprisonments, if indeed the third imprisonment is to be accepted, as we believe it must be. He never indeed shared the Apostle's imprisonment, perhaps because of his relative insignificance, but he was free to wait upon him and carry on communications between him and the outer world.

To come to particulars, he joined S. Paul at

Troas in the course of the second journey. Professor Ramsay suggests that the "man of Macedonia" who appeared in vision to S. Paul by night was none other than S. Luke himself. Probably at this time S. Luke was practising medicine at Philippi, for when S. Paul leaves Philippi, the "we's" cease. S. Luke appears to have been left behind at Philippi until six years later the Apostle visited that city again. Then S. Luke rejoined him and continued with him to the end of the book. S. Luke therefore was with S. Paul when he was beaten with Roman rods and his feet were made fast in the stocks (Acts xvi. 24). He was with him again when the Jews in Jerusalem threw dust into the air and cried "Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii. 22). He was with him during the two years incarceration at Cæsarea (Acts xxiv. 27), during which he must have considerably enlarged and consolidated his materials for writing the Gospel. He was with him during the shipwreck and the residence at Rome. Lastly he was with him five years later at his final trial ("only Luke is with me" 2 Tim. iv. 11). Perhaps he accompanied him to execution, and laid his body in a grave.

"Luke, the beloved physician." Physicians at this epoch were Greeks. The Jews were too ignorant, the Romans too bigoted, to undertake the study. But

Græculus esuriens ad cælum, jusseris, ibit.

That S. Luke was a Gentile is pretty plainly indicated by S. Paul (Col. iv. 10—14), and his skill in writing Greek and his acquaintance with Greek authors clenches the proof. He is the only Gentile who wrote books of Holy Scripture. Greek was his mother tongue. Unlike S. Mark and S. John, who thought in Aramaic when they wrote in Greek, S. Luke was a thorough Hellenist. The Septuagint was his Bible, even more than it was S. Paul's. He is so imbued with it, that he had probably heard it read in the Hellenistic synagogues of Antioch from his boyhood, and we may imagine him to have been a proselyte before he became a Christian. At the same time he had not that minute acquaintance with Jewish ritual which a pious Jew would possess (Luke ii. 22 note).

Pliny tells us (*N. H.* xxix. 5) that Stertinius, who became court physician to Augustus, claimed credit for moderation in accepting from the emperor an equivalent to £4,000 a year, for he had made £5,000 by private practice. But we must not suppose that S. Luke's income approached that. Physicians in Homer were valued;

ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων

(*Il.* xi. 514); but in Plato they are classed with cooks, artisans and socially inferior persons. Amongst the Romans the ordinary physician was a slave who practised in his master's household or brought great gains to his owner by helping those who were sick. Julius Cæsar gave the Roman citizenship to all physicians at Rome (Sueton. *Jul.* 42), hoping thus to dignify and raise the profession. The name Lucanus, which was held by the poet Lucan and others, may indicate that S. Luke had received his liberty and with it the Roman franchise, but even so he would be *libertinus* and feel no difficulty (according to Professor Ramsay) in acting as S. Paul's slave during the shipwreck journey.

Physicians practised surgery as well as medicine. They had a reputation for being fond of using the knife and drastic purges. Many old-fashioned Romans, like Cato, "preferred to die a natural death" rather than submit to their treatment, and we must not credit S. Luke with greater knowledge than that age presented. He firmly believed in demoniacal possession (Luke viii. 2, 30 notes) and can have known nothing of many things which we regard as elementary. Nevertheless constant association with sickness and suffering opened his heart to the sorrows of humanity and gave him a tenderness and compassion which is rare in other professions. We do not forget that he only gives us what he received, and that he drew from the all-compassionate heart of the Saviour the words and acts of pity which he records. But it is S. Luke, the disciple of S. Paul, who tells of the publican who durst not so much as lift up his eyes to heaven, but kept smiting on his breast and saying "God be merciful to me *the* sinner." He tells of the poor traveller by the wayside, stripped, wounded, half-dead, and how the good Samaritan had pity on him. He tells of the prodigal son, wandering in thoughtless levity from home, spending all that he had in riot and revelry and then eating the husks which were thrown to the swine; and how the Father had compassion on him and welcomed him home. He tells of the poor woman, who had been a sinner in the city, coming behind and washing the Saviour's feet with her tears; of the robber's appeal on the cross "Lord, remember me when Thou comest in Thy kingdom." These and many other passages which set forth the fulness and freeness of pardoning love have been preserved to us only in the writings of S. Luke, who had more pity for the weak and the suffering, for women, for widows and for the poor, than any other New Testament writer.

S. Luke's style can be best seen in the Preface and in the "we"-sections of the Acts, for in these he

writes spontaneously. In syntax and vocabulary he frequently departs, as we should expect, from the Attic standard, but his Greek will compare favourably with that of the best authors of the day. That in all his writings there are many editorial changes due to himself, must be freely conceded, but, as believers in the oral hypothesis, we by no means attribute to him all his departures from S. Mark. Many of those we believe to have been consciously or unconsciously made by the other catechists who transmitted the tradition to him.

The date at which S. Luke wrote is not known. Many attempts have recently been made to shew that the Acts of the Apostles was written during S. Paul's first imprisonment at Rome and therefore the Gospel during his imprisonment at Cæsarea. There is one consideration which seems to us to be fatal to this contention. The destruction of Jerusalem is spoken of in S. Luke's Gospel in such explicit terms as warrant the contention that it had already taken place. We are no supporters of the doctrine *Omne vaticinium post eventum.* We have no desire to deny or minimise the predictive element in our Lord's prophecies, but we have learned from long study of the Gospels, and especially of S. Luke, to insist on the doctrine of κένωσις which S. Paul teaches. We believe that our Lord's miracles were never wrought by His own inherent power, but in obedience to a mandate from the Father and in the strength of the Holy Spirit which He specially received at His baptism for the work of His ministry. His teaching also and His predictions can never be understood on any other supposition. He spoke as a prophet. His own omniscience and omnipotence were not exercised, though He retained them and might have used them if He had so willed. Therefore when we find the prediction of the destruction of Jerusalem expressed in S. Mark and in S. Matthew by the ordinary vague language of prophecy, leaving the fact certain, but the manner of it obscure, while in S. Luke (xxi. 20, xix. 42—44) the enigmatical scriptural words are altered into what amounts to a description of the scene, we hold that S. Luke's language has been subjected to editorial changes. Writing after the event, he has substituted the particular for the general, as is perhaps not infrequently done in the Old Testament also.

In confirmation of this view we would point out that S. Matthew has in his eschatological chapters blended together the destruction of Jerusalem and the end of the world inextricably, as though he regarded the two events as synchronous: but S. Luke, although in his account of the prediction of the destruction of Jerusalem he preserves one sentence of S. Mark about the Son of Man coming in a cloud (quoted from Daniel), he works up the *logia* about the last days into a separate conflation in the seventeenth chapter to which he prefixes a saying, which is not preserved elsewhere, warning us against looking for too literal and physical an interpretation.

Let any one compare the question of the disciples in S. Mark and S. Luke "When shall these things be and what is the sign when these things (i.e. the destruction of the Temple) shall be done?" with S. Matthew's "Tell us when shall these things be and what is the sign of thy coming and of the end of the world?" and he will see the results which are produced by conflation.

Of course we believe that the greater part of S. Luke's Gospel existed in oral form, or even to some extent in writing, during the lifetime of S. Paul, but in spite of 1 Tim. v. 18, we feel it impossible to admit that the present Gospel was written down before 70 A.D. The duration of S. Luke's life places a limit at the other end. On the whole we should select the year 80 as the approximate date of the book. Any earlier period would raise serious difficulties about the writing of the other Gospels.

CHAPTER VI.

Table of Church Lessons.

An attempt has been made in this volume to divide S. Luke's Gospel into the original lessons, one for every Sunday in the year. That it really was so divided by S. Luke is not improbable, indeed traces of the divisions seem clear enough in many places. And there was precedent for so dividing it. The Pentateuch was read in the Jewish synagogues on Sabbath mornings once in three years, a special lesson being assigned to every Sabbath. In the Christian synagogues, as S. James calls them (James ii. 2), it can hardly be but that the Old Testament was read, and in the earliest days of the Church according to the Jewish table. But after hearing the Old Scriptures the congregation would certainly

demand to hear the New. Justin Martyr tells us that in his day "the recollections of the Apostles or the compositions of the prophets" were read on Sundays (*Apol.* I. 67). It is certain that by "the recollections of the Apostles" he meant the Gospels. By "the compositions of the prophets" I suppose the Apocalypse, the Epistles and the Acts of the Apostles are meant, for Christian writings seem to be required, and "Apostles and prophets" are the regular terms for the chief rulers of the Christian Church. At an earlier date we can have little doubt that the Gospels stood alone, and still earlier one Gospel only would be in use in a church instead of four. S. Luke had to provide for the wants of his own day, and the services were not complete till every Sunday had its appointed lesson. Good Friday and perhaps a few other holy days were observed at least as early as the second century, as the name "Quartodeciman" proves, Good Friday and not Easter Day being kept on the fourteenth of the month Nisan. But in the first century it would be enough to provide lessons for Sundays.

As far back as we can trace, Easter was observed according to the Jewish reckoning, which was lunar. The Quartodecimans kept it on the sixteenth day of the month Nisan, whether that day fell on a Sunday or not, and they—no doubt rightly—claimed the authority of the Apostle S. John at Ephesus for doing so. Other Christians kept it on the sixteenth, if that day fell on a Sunday; if it did not, then on the next Sunday following. Possibly the whole ecclesiastical year was lunar, and as there were 50 or 51 Sundays in a lunar year, with 54 or 55 when there was an intercalated month, as there would be in about two years out of five, the fifty-four lessons into which S. Luke's Gospel divides itself give the number required.

It is more likely however that the Christian year in the West was solar, or rather a combination of the two systems, lunar at Easter and the Sundays that move with it, solar at other times. The mixed calculation was perplexing, but as we cling to it still, we cannot be surprised that simpler days put up with the inconvenience.

In the table of lessons used in the Church of England since 1871 A.D., fifty-seven Sundays are provided for. Before that date a smaller number sufficed, and we are still content with Gospels for fifty-four Sundays, Collects for fifty-three. Once more therefore our fifty-four lessons are about the requisite number.

Of course the detail work of dividing them is not always convincing. In many cases the beginning and end of a lesson are clearly marked and the divisions have only to be pointed out to be acknowledged. In others the boundaries are obscure and the work is tentative.

It will be noticed that there is great difference in the length of the lessons. The shortest contains five verses, the longest sixty-one and a half. Four lessons have more than fifty verses, five have less than ten. Such inequality might sometimes have been removed by subdivision, but I have no wish to remove it. In the modern table of lessons of the English Church an attempt has been made to make the lessons of nearly uniform length, but in the older tables there was more diversity. In the "Gospels" of the English Church the length is generally less than ten verses, but in Holy Week 50, 60, or 70 verses are read. Before the last revision of the Prayer Book the Gospel on Palm Sunday contained 141 verses.

The truth is that on great occasions the congregation does not object, or in a less hurrying age did not object, to long lessons. It will be noticed that whenever the lesson exceeds fifty verses, it contains discourses or an account of the Passion or Resurrection, all of which chapters possessed keen interest for Christians. Also it may be observed that these longer lessons are conflations; when first selected they were probably much shorter than they have now become.

The division of a Gospel into Sunday Lessons would greatly assist in preserving the order and in keeping the length of a Gospel within reasonable limits. It explains the fact that our Gospels are not very much longer than they are.

The genealogy of S. Luke is not adapted for Church reading and has not been included in the table of lessons. In this respect it differs from S. Matthew's Genealogy.

TABLE I.

THE CHURCH LESSONS.

			No. of verses.
—.	i. 1—4	The Preface (not for Church reading)	[4]
1.	i. 5—25	The Promise of the Baptist's Birth	21
2.	i. 26—56	The Annunciation	31
3.	i. 57—80	The Baptist's Birth	24
4.	ii. 1—21	The Birth of our Lord	21
5.	ii. 22—40	The Presentation in the Temple	19
6.	ii. 41—52	The Conversation with the Doctors	12
7.	iii. 1—22	The History of John the Baptist	22
—.	iii. 23—38	The Genealogy (not for Church reading)	[16]
8.	iv. 1—13	The Temptation	13
9.	iv. 14—30	A Visit to Nazareth	17
10.	iv. 31—44	A Day of Healing	14
11.	v. 1—11	The Calling of SS. Simon, James, and John	11
12.	v. 12—16	The Cleansing of a Leper	5
13.	v. 17—26	The Healing of a Paralytic	10
14.	v. 27—39	The Call of Levi	13
15.	vi. 1—11	Two Sabbath Days	11
16.	vi. 12—49	The Sermon on the Mount	38
17.	vii. 1—17	Two Miracles	17
18.	vii. 18—35	Concerning John the Baptist	18
19.	vii. 36—viii. 3	The Anointing of our Lord's Feet	18
20.	viii. 4—21	The Parable of the Sower	18
21.	viii. 22—39	Two Miracles	18
22.	viii. 40—56	Jairus's Daughter	17
23.	ix. 1—17	The Mission of the Twelve	17
24.	ix. 18—43[a]	The Culmination of Glory	25½
25.	ix. 43[b]—50	Warnings and Rebukes	7½
26.	ix. 51—62	The Commencement of the Last Journey	12
27.	x. 1—24	The Mission of the Seventy	24
28.	x. 25—42	The Good Samaritan	18
29.	xi. 1—13	On Prayer	13
30.	xi. 14—28	On Casting out Demons	15
31.	xi. 29—36	Warnings to the Present Age	8
32.	xi. 37—54	Discourse at a Breakfast Table	18
33.	xii. 1—59	An Address to the Twelve	59
34.	xiii. 1—9	Jerusalem in Danger	9
35.	xiii. 10—21	An Address in a Synagogue	12
36.	xiii. 22—30	The Miseries of the Lost	9
37.	xiii. 31—35	Jerusalem the City of Martyrdoms	5
38.	xiv. 1—24	Discourse at a Dinner Table	24
39.	xiv. 25—35	We must give up all to follow Christ	11
40.	xv. 1—32	Three Parables on the Lost being Found	32
41.	xvi. 1—31	Two Parables with five *logia*	31
42.	xvii. 1—10	Four disconnected *logia*	10
43.	xvii. 11—19	The Ten Lepers	9
44.	xvii. 20—37	Discourse about the Last Days	18
45.	xviii. 1—14	Two Parables	14
46.	xviii. 15—34	Five Brief Discourses	20
47.	xviii. 35—xix. 28	At Jericho	37
48.	xix. 29—48	Palm Sunday	20
49.	xx. 1—xxi. 4	Discourses in the Temple	51
50.	xxi. 5—38	The Destruction of the Temple	34
51.	xxii. 1—38	The Last Supper	38
52.	xxii. 39—65	Midnight Scenes	27
53.	xxii. 66—xxiii. 56[a]	Good Friday	61½
54.	xxiii. 56[b]—xxiv. 53	Easter Day	53½
			1,151*

* In this book Luke xvii. 36, xxii. 19[b]—20, 43—44, xxiii. 17, 34[a], xxiv. 3[b], 6[a], 12, 36[b], 40, 51[b], 52[b] are removed from the text to the margin, but I have in these Tables followed the common reckoning in giving the number of verses.

TABLE II.

DIVISION OF S. LUKE'S GOSPEL ACCORDING TO TOPOGRAPHY.

		Scene	No. of verses
1.	i. 1—iv. 13	Judæa	183
2.	iv. 14—ix. 50	Galilee	275
3.	ix. 51—xix. 28	The Last Journey to Jerusalem	408
4.	xix. 29—xxiv. 53	Jerusalem	285
			1,151

The above division is clearly as intentional as it is simple, yet there are many indications even in S. Luke that it is not chronological. The ministry in Galilee was certainly broken by several journeys to Jerusalem; the ministry in Jerusalem, even that part of it which is narrated by the Synoptists, was not concentrated into ten days but spread over months or years. The proportion of discourse assigned by S. Luke to the last journey to Jerusalem is much too large. The whole book requires to be broken up and rearranged, if the true order of events is to be recovered: but that we cannot now do successfully. Most commentators admit that the ministry in Galilee and the last journey to Jerusalem were broken by visits to Jerusalem: why should they not admit that the ministry in Jerusalem was broken by visits to Galilee? S. Luke's arrangement is admirable for literary purposes and for Church reading: if he aimed at more, it would seem to have been out of his reach.

TABLE III.

DIVISION OF S. LUKE'S GOSPEL WITH REFERENCE TO S. MARK.

			No. of verses
1.	i. 1—ii. 52	Before S. Mark is used	132
2.	iii. 1—ix. 50	S. Mark furnishes the historical frame, into which however other matter is inserted	326
3.	ix. 51—xviii. 14	A Collection of Discourses having no connexion with S. Mark beyond a few scraps	351
4.	xviii. 15—xxiv. 53	S. Mark furnishes the historical frame, into which however other matter is inserted	342
			1,151

The third division, which is entirely amorphous, is inserted between the second and fourth, which would otherwise have formed one division. S. Mark is seen to be S. Luke's principal, if not only, guide in the arrangement of the whole book.

TABLE IV.

DIVISION OF S. LUKE'S GOSPEL WITH REFERENCE TO THE SOURCES USED.

			Sources	No. of verses
	i. 1—4.	The Preface	Editorial	4
	First Division.			
A.	i. 5—ii. 52.	First non-Marcan portion	Special	128
	Second Division.			
B.	iii. 1—22.	First Collection of mixed conflate matter	Mark, *logia*, special	22
C.	iii. 23—38.	Second non-Marcan portion	Special	16
D.	iv. 1—30.	Second Collection of mixed conflate matter	Mark, *logia*, special	30
E.	iv. 31—44.	First Marcan portion	Mark	14
F.	v. 1—11.	Third Collection of mixed conflate matter	Special (Marcan scraps)	11
G.	v. 12—vi. 19.	Second Marcan portion	Mark	47
H.	vi. 20—viii. 3.	Third non-Marcan portion	*logia*, special (Marcan scraps)	83
I.	viii. 4—ix. 50.	Third Marcan portion	Mark	103
	Third Division.			
K.	ix. 51—xviii. 14.	Fourth non-Marcan portion	*logia*, special (Marcan scraps)	351

Fourth Division.			Sources	No. of verses
L.	xviii. 15—43.	Fourth Marcan portion	Mark	29
M.	xix. 1—28.	Fifth non-Marcan portion	Special, *logia*	28
N.	xix. 29—xxiv. 11.	Fifth Marcan portion	Mark, special	243
O.	xxiv. 12—53.	Sixth non-Marcan portion	Special	42
				1,151

Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

TABLE V.

LIST OF CONFLATIONS IN S. LUKE'S GOSPEL.

	S. Luke		No. of verses belonging to the several sources. S. Mark	*Logia*	Lucan	Editorial	Total
1.	iii. 1—22	The History of John the Baptist	6	4	5	7	22
2.	iv. 1—13	The Temptation	1	9		3	13
3.	iv. 14—30	A Visit to Nazareth	2		13	2	17
4.	v. 1—11	The Call of S. Simon, &c.	$2\frac{1}{2}$		7	$1\frac{1}{2}$	11
5.	v. 27—39	The Call of Levi	$9\frac{1}{2}$		1	$2\frac{1}{2}$	13
6.	vi. 12—49	The Sermon on the Mount					
		(*a*) Introduction	5			3	8
		(*β*) The Sermon	$\frac{1}{2}$	$20\frac{1}{2}$	3	6	30
7.	vii. 36—viii. 3	The Anointing of our Lord's Feet	1		10	7	18
8.	ix. 18—43[a]	The Culmination of Glory	19		2	$4\frac{1}{2}$	$25\frac{1}{2}$
9.	ix. 51—62	The Commencement of the Last Journey		$3\frac{1}{2}$	$5\frac{1}{2}$	3	12
10.	x. 1—24	The Mission of the Seventy	$2\frac{1}{2}$	$11\frac{1}{2}$	8	2	24
11.	x. 25—42	The Good Samaritan	1		$12\frac{1}{2}$	$4\frac{1}{2}$	18
12.	xi. 1—13	On Prayer		7	4	2	13
13.	xi. 14—28	On Casting out Demons	6	6	$1\frac{3}{4}$	$1\frac{1}{4}$	15
14.	xi. 29—36	Warnings to the Present Age	1	$5\frac{1}{2}$	1	$\frac{1}{2}$	8
15.	xi. 37—53	Discourse at a Breakfast Table	1	7		10	18
16.	xii. 1—59	An Address to the Twelve	$4\frac{1}{2}$	$26\frac{1}{2}$	$22\frac{1}{2}$	$5\frac{1}{2}$	59
17.	xiii. 1—9	Jerusalem in Danger			$8\frac{1}{2}$	$\frac{1}{2}$	9
18.	xiii. 10—21	An Address in a Synagogue	2	2	6	2	12
19.	xiii. 22—30	The Miseries of the Lost	1	6		2	9
20.	xiii. 31—35	Jerusalem the City of Martyrdoms		2	3		5
21.	xiv. 1—24	Discourse at a Dinner Table		$4\frac{1}{2}$	12	$7\frac{1}{2}$	24
22.	xiv. 25—35	We must give up all to follow Christ	1	$2\frac{1}{2}$	5	$2\frac{1}{2}$	11
23.	xv. 1—32	Three Parables		2	27	3	32
24.	xvi. 1—31	Two Parables	1	4	$24\frac{3}{4}$	$1\frac{1}{4}$	31
25.	xvii. 1—10	Four Apophthegms	1	$2\frac{1}{2}$	4	$2\frac{1}{2}$	10
26.	xvii. 20—35, 37	Discourse about the Last Days	$1\frac{1}{2}$	$7\frac{1}{4}$	$6\frac{1}{4}$	2	17
27.	xix. 29—48	The Triumphal Entry	11		6	3	20
28.	xxi. 5—38	The Destruction of the Temple	19		$7\frac{1}{2}$	$7\frac{1}{2}$	34
29.	xxii. 1—19[a], 21—38	The Last Supper	20	$\frac{1}{2}$	$8\frac{1}{2}$	$7\frac{1}{2}$	$36\frac{1}{2}$
30.	xxii. 39—42, 45—65	Midnight Scenes	15		3	7	25
31.	xxii. 66—xxiii. 55	Good Friday	22		27	12	61
32.	xxiii. 56—xxiv. 53	Easter Day	4		42	8	54
		Totals	161	$133\frac{3}{4}$	$286\frac{3}{4}$	$133\frac{1}{2}$	715

In the above table the student should notice the large percentage of editorial notes, for, whether they are due to S. Luke himself or partly at least to his informants, they are always a feature of his work.

The tables VI—XIII are drawn up to illustrate S. Luke's order, and his omissions from and additions to the Synoptic cycle of teaching.

Of course the divisions into proto-Mark, deutero-Mark, and trito-Mark are to some extent hypothetical and can only claim to be approximately correct in details. Also we have no certain means of deciding the extent of the *logia*, or indeed of any other of the divisions. All work of this kind is tentative and precarious, awaiting correction or confirmation by future researches. As however in textual criticism the true text can never be recovered and yet approximate truth may be ascertained, so in historical criticism certain general principles are quite clear and details may be filled in with sufficient confidence for practical purposes.

TABLE VI.

FIRST DIVISION.

The Proto-Mark

or those parts of S. Mark's (oral) Gospel which were originally taught to S. Luke and formed the first nucleus of his Gospel.

	S. Mark		S. Luke	S. Matthew
1.	i. 2[a], | 3—4[b]	The Baptist's Mission	iii. 2—4[a]	iii. 1—3
2.	i. 7—8	The Baptist's Preaching	iii. 16[a]	iii. 11
3.	i. 9—11	John baptizes our Lord	iii. 21—22	iii. 13, 16—17
4.	i. 12—13[a] |	The Temptation	iv. 1—2[a]	iv. 1—2
5.	i. 14[b]	Our Lord begins to Teach	iv. 14[a]	iv. 12, 17
6.	i. 21—22	Our Lord in the Synagogue	iv. 31—32	iv. 13, vii. 28—29
7.	i. 23—28	The Demoniac in the Synagogue	iv. 33—37	
8.	i. 29—31	S. Peter's Wife's Mother	iv. 38—39	viii. 14—15
9.	i. 32 | 34	Healing the Sick	iv. 40—41	viii. 16—17
10.	i. 35—39	Retirement	iv. 42—44	
11.	i. 40—44 |	The Cleansing of a Leper	v. 12—14 |	viii. 1—4
12.	ii. 3—4[a] | 4[c]—12	A Paralytic Healed	v. 18—26	ix. 2—8
13.	ii. | 14	The Call of Levi	v. 27—28	ix. 9
14.	ii. 15—17	Eating with Sinners.	v. 29—32	ix. 10—12, 13[b]
15.	ii. | 18[b]—19[a] | 20	Wedding Guests cannot Fast	v. 33—35	ix. 14—15
16.	ii. 21	The New Cloth and the Old Garment	v. 36[c]	ix. 16
17.	ii. 22	The New Wine in the Old Skins	v. 37—38	ix. 17
18.	ii. 23—26[a] | 27[a] | 28	Lord of the Sabbath	vi. 1—5	xii. 1—4, 8
19.	iii. 1—6	A Paralytic Healed	vi. 6—11	xii. 9—10, 13—14
20.	iii. 7—8 | 10, 11	Popularity	vi. 17—19	xii. 15—16
			[d] N.B. inverted order	
21.	iii. 13—14[a] | 15—19[a]	The Appointment of the Twelve	vi. 12—16	x. 1—4
22.	iv. | 1[b]—9	The Parable of the Sower	viii. 4—8	xiii. 1—9
23.	iv. | 10—12[a]	Reasons for Speaking in Parables	viii. 9—10	xiii. 10—11, 13, 15
24.	iv. 14—20	Interpretation of the Parable	viii. 11—15	xiii. 18—23
25.	iv. 21—22 |	The Lamp to the Lampstand	viii. 16—17[e]	v. 15, x. 26
26.	iv. 24[a] | 25	Two Sayings	viii. 18[f]	xiii.[f]
27.	iv. 35—37 | 38[b]—41	The Stilling of the Storm	viii. 22—25	viii. 18, 23—27
28.	v. 1—3[a] | 6—20	The Gerasene Demoniac.	viii. 26—39	viii. 28—34
29.	v. | 22—43	Jairus's Daughter	viii. 40—56	ix. 18—26
30.	vi. 7	The Mission of the Twelve	ix. 1—2	x. 1
31.	vi. 8—12	The Charge to the Twelve	ix. 3—6[g]	x. 5[a], 9—10[a], 11, 14
32.	vi. 14—16	Herod's Opinion of Christ	ix. 7—9[h]	xiv. 1—2

[a] Expanded in S. Luke's Gospel by conflation.

[b] Horizontal lines indicate places where considerable additions to the narrative were subsequently made: perpendicular lines indicate very brief additions.

[c] This *logion* is much altered by S. Luke.

[d] Possibly the inverted order shows No. 20 to belong to the deutero-Mark.

[e] Also in the doublets Luke xi. 33, xii. 2.

[f] Also in the doublets Luke xix. 26[b], Matt. xxv. 29.

[g] Also in the doublets Luke x. 4[a]—6, 8[a], 10—12.

[h] Much altered by editing.

TABLE VI. (*continued*).

	S. Mark		S. Luke	S. Matthew
33.	vi. 30 | 32—34[a] | 35—37[a] | 37[c]—44	The Feeding of Five Thousand	ix. 10—17	xiv. 12[b]—21[i]
34.	viii. 27—30	S. Peter's Confession	ix. 18—21	xvi. 13—16, 20
35.	viii. 31 |	First Prediction of the Passion	ix. 22[k]	xvi. 21—23
36.	viii. 34—ix. 1	Self-renunciation	ix. 23—27[l]	xvi. 24—28[l]
37.	ix. 2—8	The Transfiguration	ix. 28—30 | 33[b]—36[m]	xvii. 1—8
38.	ix. 14 | 17—20[a] | 25[b] | 27 |	The Healing of the Demoniac Boy	ix. 37—43[a]	xvii. 14—20[a]
39.	ix. 30—32	Second Prediction of the Passion	ix. 43[b]—45	xvii. 22—23
40.	ix. 33—37	The Dispute about Precedence	ix. 46—48[n]	xviii. 1—5[n]
41.	ix. 38—40	The stranger who exorcised in the name of Jesus	ix. 49—50	
42.	x. 13—15 |	Blessing Little Children	xviii. 15—17	xix. 13—15
43.	x. 17—22	"Why callest thou Me good?"	xviii. 18—23	xix. 16—22[b]
44.	x. 23 | 25—27	The Camel and the Needle's Eye	xviii. 24—27	xix. 23—26
45.	x. 28—30 |	The Rewards of Discipleship	xviii. 28—30	xix. 27—28[a], 29—30
46.	x. 32[c]—34	Third Prediction of the Passion	xviii. 31—34	xx. 17—19
47.	x. 46—52	Blind Bartimaeus	xviii. 35—43	xx. 29—34
48.	xi. 1—10	The Triumphal Entry	xix. 29—38	xxi. 1—6, 10[a]
49.	xi. 15[a] | 17—19	The Cleansing of the Temple	xix. 45—48	xxi. 12—13, 15, 17
50.	xi. 27—33	The Question about John's Baptism	xx. 1—8	xxi. 23—27
51.	xii. 1—12	The Vinedressers slay the Heir	xx. 9—19[o]	xxi. 33—42, 44—46
52.	xii. 13—17	The Question put by the Pharisees	xx. 20—26	xxii. 15—22
53.	xii. 18—27, 32[a], 34[b]	The Question put by the Sadducees	xx. 27—40	xxii. 23—33
54.	xii. 35—37[a]	Christ's Question	xx. 41—44	xxii. 41—45
55.	xii. 37[b]—40	Warnings against Pharisaism	xx. 45—47[p]	xxiii. 1, 2[b], 6—7[a]
56.	xii. 41—44	The Widow's Mites	xxi. 1—4	
57.	xiii. 1, 2 | 3[b]—14 | 17 | 19 | 24—26 | 28—31 |	Discourse on the Last Things	xxi. 5—19[q]	xxiv. 1—9, 13—36, 42
58.	xiv. 1—2	Resolution to slay our Lord	xxii. 1—2	xxvi. 1—5
59.	xiv. 10—11	Judas covenants to betray	xxii. 3—6	xxvi. 14—16
60.	xiv. 12—16	Make ready the Passover	xxii. 7—13	xxvi. 17—19
61.	xiv. 17, 21[a], 22—25	The Last Supper	xxii. 17—19[r]	xxvi. 26—29
62.	xiv. 26 | 30 |	Prediction of S. Peter's Denial	xxii. 34[s]	xxvi. 30—35
63.	xiv. 32 | 35—38[a]	Gethsemane	xxii. 40—46	xxvi. 36—46
64.	xiv. 43[a] | 45—49	The Arrest	xxii. 47—50 | 52—53	xxvi. 47—51, 55—56
65.	xiv. 53, 54	The Preliminary Investigation	xxii. 54 | 66[b]—71, (N.B. inverted order) 63—65	xxvi. 57—68
66.	xiv. 66—68 | 72	S. Peter denies (once only)	xxii. 56 | 59[c]—62	xxvi. 69—75
67.	xv. 1—2 | 6—9 | 13—15	Pilate	xxiii. 1 | 3 | 18—25	xxvii. 1—2, 11—18, 20—23, 26
68.	xv. 20[b]—22 | 24 | 26—30[a] | 32[b]—33 | 37—41	The Crucifixion	xxiii. 26, 33—36, 39, 44—47, 49	xxvii. 31[b]—42, 44—51, 54—56
69.	xv. 42—43 | 46—47	The Burial	xxiii. 50—55	xxvii. 57—61
70.	xvi. 1—7	The Resurrection	xxiii. 56—xxiv. 11	xxviii. 1—5

[i] Also in the doublets Matt. ix. 36, xv. 36[b]—38.
[k] Also in the doublet Luke xvii. 25.
[l] Also in the doublets Luke xiv. 27, xvii. 33, xii. 8—9, Matt. x. 38—39, 32—33.
[m] Expanded by conflation.
[n] Also in the doublets Luke xxii. 24, x. 16, Matt. x. 40.
[o] Unless Matt. xxi. 44 be spurious, as I believe it to be, the proto-Mark must have contained a parallel to Luke xx. 18, which must then have dropped from the trito-Mark.
[p] Also in the doublet Luke xi. 43.
[q] Also in the doublets Luke xii. 11—12, xvii. 31, 21, 23, Matt. x. 17—22.
[r] S. Luke has here deserted S. Mark in favour of some local liturgy, and there is much dislocation of order.
[s] Sections 62—70 were expanded by additional matter in the deutero-Mark, which S. Matthew follows, the subject possessing exceptional interest and eye-witnesses being numerous.

TABLE VII.

FIRST DIVISION.

The Deutero-Mark

consisted of the proto-Mark *plus* the following sections which were of slightly later date. The deutero-Mark can be best read in S. Mark's Gospel, but an altered and abbreviated (oral) form of it was used by S. Matthew. Only a few scraps of the new sections as abbreviated reached S. Luke and were incorporated by him, always out of order, in his Gospel.

	S. Mark		S. Luke (scraps)	S. Matthew
1.	i. 5—6	The Baptist's popularity, his clothing and food		iii. 5—6
2.	i. 13[c], 14[a]	"The Angels ministered unto Him"		iv. 11
3.	i. 15—20	The Call of Simon, &c.	v. 10—11	iv. 18—22
4.	iii. 12	Not to make Him known		xii. 16
5.	iii. 22—27	"He hath Beelzebul"	xi. 15, 17—18, 21—22	xii. 24—26, 29[a]
6.	iii. 28—30	Blasphemy against the Holy Spirit	xii. 10[b]	xii. 30—31
7.	iii. 31—35	"Who is My mother?"	viii. 19—21[b]	xii. 46—50
8.	iv. 1[a, d]	He taught by the Sea in a Boat		xiii. 1[b]
9.	iv. 12[b]—13	"Lest they should be converted"		xiii. 5
10.	iv. 30—32	The Grain of Mustard	xiii. 18—19	xiii. 31—32
11.	iv. 33[a] | 34[a] |	"Nothing without a Parable"		xiii. 34—35
12.	vi. 1—6	A Visit to Nazareth	iv. 16, 22, 24	xiii. 53—58, ix. 35[c]
13.	vi. 17—29	The Baptist's Death	[iii. 19—20[d]]	xiv. 3—12[a]
14.	vi. 45—52	Walking on the Sea		xiv. 22—27, 32—33
15.	vi. 53—55 | 56[b]	Landing at Gennesaret		xiv. 34—36
16.	vii. 1 | 5[b]—23	Eating with Unwashed Hands	[xi. 38[d]]	xv. 1—11, 15—20
17.	vii. 24[a] | 25—30	The Syrophenician Woman's Daughter		xv. 21—22, 26—28
18.	viii. 1—10	The Feeding of Four Thousand		xv. 32—39
19.	viii. 11—13	The Sign from Heaven	xi. 16, 29	
20.	viii. 14—21	The Leaven of the Pharisees	xii. 1	xvi. 5—12
21.	viii. 32 -33	S. Peter rebukes our Lord		xvi. 22—23
22.	ix. 9—13	Descent from the Mount	[ix. 36[b d]]	xvii. 9—13
23.	ix. 28—29	"Why could not we cast it out?"		xvii. 19—20
24.	ix. 41	The Cup of Cold Water		x. 42
25.	ix. 42—49	Of causing Scandals	xvii. 2	xviii. 6[e], 8—9
26.	x. 1—12	Of Divorce	xvi. 18	xix. 1—12[f]
27.	x. 16	"He took them into His arms," &c.		
28.	x. 31, 32[a]	"The first shall be last"	xiii. 30	xix. 30[g]
29.	x. 35—45	The ambitious Request	xii. 50, xxii. 25—26	xx. 20—28[h]
30.	xi. 12—14 | 20—24	The fruitless Fig-tree		xxi. 18—25[i]
31.	xii. 28—31 | 32[b]—34[a]	The Scribe's Question	x. 25—27	xxii. 34—40
32.	xiii. 15—16 | 18 | 19[b]	"He who is on the housetop or in the field"	xvii. 31	xxiv. 17—18
33.	xiii. 20—23	"The days shortened"		xxiv. 22—25
34.	xiii. 27	"Sending His Angels"		xxiv. 31
35.	xiv. 3—9	The Anointing at Bethany	vii. 37—38	xxvi. 6—13
36.	xiv. 17—21	Prediction of the Betrayal by Judas	xxii. 22	xxvi. 20—25
37.	xiv. 27—28	"I will smite the Shepherd"		xxvi. 31[b]—32
38.	xiv. 31	"I will not deny Thee"		xxvi. 35
39.	xiv. 33—34 | 38[b]—42	Details at Gethsemane		xxvi. 37—38, 41[b]—46
40.	xiv. 43[b]—44 | 50	Details at the Arrest		xxvi. 47[b]—48
41.	xiv. 55—61	Details in the *anacrisis*		xxvi. 59—63
42.	xiv. 68[c]—71	S. Peter's Second and Third Denials		xxvi. 71—74[a]
43.	xv. 3—5, 10—12	Details before Pilate		xxvii. 12—14, 18—21

[a] With the doublet Matt. ix. 34.
[b] With the doublet Luke xi. 27[b]—28.
[c] With the doublet Matt. iv. 23.
[d] These passages are editorial notes, not really derived from S. Mark though similar in subject.
[e] With the doublet Matt. v. 30, 29.
[f] With the doublet Matt. v. 31—32.
[g] With the doublet Matt. xx. 16.
[h] With the doublet Matt. xxiii. 10.
[i] With the doublet Matt. xvii. 20.

TABLE VII. (*continued*)

	S. Mark		S. Luke (scraps)	S. Matthew
44.	xv. 16—20[a]	Mockery by the Soldiers		xxvii. 27—31[a]
45.	xv. 23, 30[b]—32[a], 34—36	Details in the Crucifixion	[xxii. 58—60[d]]	xxvii. 34, 40[b]—42, 46—49
46.	xv. 40[b], 41	Names of the Women		xxvii. 55[b], 56
47.	xvi. 6—7	Details in the Resurrection		xxviii. 5—7
48.	(lost verses)	The Meeting in Galilee		xxviii. 9—10, 16—20

TABLE VIII.

FIRST DIVISION.

The Trito-Mark

consisted of the deutero-Mark *plus* the following scraps which are of much later date and are unknown to S. Matthew and S. Luke.

1.	i. 2[b]	"Behold, I send my messenger."
2.	i. 13[b]	"He was with the Lesser Beasts."
3.	i. 33	"The whole city gathered at the door."
4.	i. 39[c]	"Casting out Demons."
5.	i. 45—ii. 2	The inconveniences of popularity.
6.	ii. 4[b]	The word *ἐξορύξαντες*.
7.	ii. 13	Teaching on the Shore.
8.	ii. 18[a]	John's disciples were fasting.
9.	ii. 19[b]	"While the Bridegroom is with them, they cannot fast."
10.	ii. 26[b]	"In the high-priesthood of Abiathar."
11.	ii. 27[b]	"The Sabbath was made for Man and not Man for the Sabbath."
12.	iii. 5[b]	"With anger, being grieved at the hardness of their hearts."
13.	iii. 9, 11	Commands a boat to wait upon Him. The Demons confess Him.
14.	iii. 14[b]	Some Duties of the Twelve.
15.	iii. 19[b]—21	"He is Mad."
16.	iv. 10[a]	"When He was alone."
17.	iv. 13[b]	"How will ye know all the Parables?"
18.	iv. 23	"If any man hath ears to hear, let him hear."
19.	iv. 24[b]	"Something more will be given you."
20.	iv. 26—29	The Seed growing secretly.
21.	iv. 33[b], 34[b]	In private He interpreted all to His disciples.
22.	iv. 38[a]	In the stern, on the pillow.
23.	v. 3[b]—5	Description of the Demoniac.
24.	v. 21	Crowds by the sea side.
25.	vi. 13	Anoint the sick with oil.
26.	vi. 31	Not even leisure to eat.
27.	vi. 34[b]	As sheep without a Shepherd.
28.	vi. 37[b]	Two hundred francs worth of bread[a].
29.	vi. 56[a]	They placed the Sick in the streets.
30.	vii. 2—5[a]	Holding the tradition of the elders.
31.	vii. 24[b]	He could not be hid.
32.	vii. 31—37	The Deaf Man healed.
33.	viii. 14[b]	They had only one loaf.
34.	viii. 22—26	The Blind Man healed.
35.	ix. 15—16, 21[b]—25[a]	Details about the Demoniac Boy.
36.	ix. 50	"Salt is good."
37.	x. 24	"How hard it is to enter into the Kingdom."
38.	x. 32[b]	Jesus walked in front and the disciples followed.
39.	xi. 11	Retirement to Bethany.
40.	xi. 15[b], 16	He suffered none to carry a vessel through the Temple.
41.	xi. 25	"When ye pray, forgive."[b]
42.	xii. 32—34	The intelligent Scribe commended.
43.	xiii. 3[a]	He was sitting on the Mount of Olives over against the Temple.
44.	xiii. 34—37	"Keep awake."
45.	xiv. 3	Pistic nard[a].
46.	xiv. 30	"Twice."
47.	xiv. 51, 52	The man with the linen cloth.
48.	xiv. 56[b], 59	The testimony was not sufficient.
49.	xiv. 72	"A second time."
50.	xv. 25	It was the third hour and they crucified Him[a].
51.	xv. 42	It was the Preparation.
52.	xv. 44	Pilate wondered whether He were dead already.
53.	xvi. 6[b], 7[a]	"He is not here."

[a] Borrowed from S. John's oral teaching. [b] Borrowed from the *Logia*.

TABLE IX.

SECOND DIVISION.

THE *Logia* OF S. MATTHEW.

(Arranged according to S. Matthew's order.)

	S. Matthew	S. Mark	S. Luke
1. The Baptist's Preaching	iii. 7—10, 12		iii. 7—9, 17
2. The Temptation	iv. 2—11[a]		iv. 2[b]—13
3. The Sermon on the Mount			
A. The Introduction	v. 1, 2		vi. 17[a], 20[a]
B. The Beatitudes	v. 3—12		vi. 20[b]—23
C. Two preliminary Comparisons	v. 13—16	ix. 50[a]; iv. 21	xiv. 34, 35; viii. 16; xi. 33
D. The Laws of the new Kingdom will be stricter than those of Moses	v. 17—20		xvi. 17
E. Six Illustrations of the higher Morality of the new Kingdom			
1. Murder	v. 21, 22		
1. *a*. First corollary: Seek reconciliation before offering sacrifice	v. 23, 24		
1. *b*. Second corollary: Compound a dispute rather than go to law	v. 25, 26		xii. 57—59
2. Adultery	v. 27, 28		
2. *a*. Corollary: If thine eye offend thee pluck it out	v. 29, 30; [xviii. 8, 9]	[ix. 43—47]	
3. Divorce	v. 31, 32; [xix. 9]	[x. 11]	xvi. 18
4. Perjury	v. 33—37		
5. Retaliation	v. 38—42		vi. 29, 30
6. Hating your enemies	v. 43—48		vi. 27, 28, 32, 33, 35, 36
F. Beware of Hypocrisy in your various Acts of Righteousness	vi. 1		
1. In almsgiving	vi. 2—4		
2. In prayer	vi. 5, 6		
2. *a*. First corollary: Use not vain repetitions	vi. 7, 8		
2. *b*. Second corollary: The Lord's Prayer	vi. 9—13		xi. 1—4
2. *c*. Apology for one of the petitions of the Lord's Prayer	vi. 14, 15	xi. 25	
3. In fasting	vi. 16—18		
G. Warnings and Encouragements to seek the higher Life			
1. Things eternal are lasting	vi. 19—21		xii. 33, 34
2. Spiritual blindness involves the whole being	vi. 22, 23		xi. 34, 35
3. It is impossible to divide our allegiance	vi. 24		xvi. 13
4. Worldly anxiety is folly	vi. 25—34		xii. 22—31
H. Various Rules of Life enforced by Appeals to Self-interest			
1. Do not be censorious	vii. 1, 2	iv. 24[b]	vi. 37[a], 38[b]
1. *a*. Corollary: Reform yourself before you reform others	vii. 3—5		vi. 41, 42
2. Do not be sacrilegious	vii. 6		
3. Persevere in prayer	vii. 7—11		xi. 9—13
4. Rule for the treatment of others	vii. 12		vi. 31
I. The Danger of Self-delusion			
1. The narrow gate	vii. 13, 14		xiii. 24
2. The false prophets	vii. 15		
3. The test of sincerity	vii. 16—18; xii. 33—35		vi. 43—45
3. *a*. Corollary: The fruitless tree is cut down	vii. 19, 20		
K. Deeds demanded, not Words	vii. 21—23		vi. 46; xiii. 26, 27
L. Concluding Similitude	vii. 24—27		vi. 47—49
4. The two (three) Aspirants	viii. 18—22		ix. 57—60
5. The Charge to the Twelve (and the Seventy)			
A. The Harvest plentiful, the Labourers few	ix. 37, 38		x. 2
B. Preach and heal	x. 7, 8		ix. 2
C. The Workman is worthy of his Food (Wages)	x. 10[b]		x. 7[b]
D. Salute the House on entering	x. 12, 13		x. 5, 6
E. It will be more tolerable for Sodom than for the Cities which reject you	x. 15		x. 12

		S. Matthew	S. Mark	S. Luke
	F. Lambs in the midst of Wolves	x. 16		x. 3
	G. The Servant not greater than his Lord	x. 24, 25		vi. 40
	H. What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop	x. 27		xii. 3
	I. Fear not them that kill the Body	x. 28		xii. 4, 5
	K. Ye are of more Value than many Sparrows	x. 29—31		xii. 6, 7
	L. Those who confess Me will be confessed before My Father (before the Angels of God)	x. 32, 33	[viii. 38]	xii. 8, 9; [ix. 26]
	M. I came not to bring Peace upon Earth	x. 34—36		xii. 51—53
	N. He that loveth Father or Mother more than Me is not worthy of Me	x. 37—39; [xvi. 23]	[viii. 35]	xiv. 25—27; [xvii. 33]
	O. Those who welcome you (this Child) are really welcoming Me	x. 40	[ix. 37[a]]	ix. 48; [x. 16]
	P. Those who welcome a Prophet as Prophet will be rewarded	x. 41		
6.	The Message of John the Baptist	xi. 2—6		vii. 18—23
7.	John the Baptist greater than a Prophet	xi. 7—11	[i. 2[b]]	vii. 24—28
8.	Men of Violence take the Kingdom of Heaven by Force	xi. 12, 13		xvi. 16
9.	The Men of this Generation are like Children at Play	xi. 16—19		vii. 31—35
10.	Woe to Chorazin, Bethsaida and Capernaum	xi. 20—24		x. 13—15
11.	Things hidden from the Wise are revealed to Babes	xi. 25, 26		x. 21
12.	All Things are delivered to Me by My Father	xi. 27		x. 22
13.	Come unto Me all ye that labour	xi. 28—30		
14.	If I by Beelzebul cast out Demons, by whom do your Pupils cast them out?	xii. 27, 28		xi. 19, 20
15.	He that is not with Me is against Me	xii. 30		xi. 23
16.	Blasphemy against the Holy Spirit will not be forgiven	xii. 32		xii. 10
17.	This is an evil Generation			
	A. No sign shall be given it	xii. 38—40	xi. 29, 30	
	B. The men of Nineveh will condemn it	xii. 41	xi. 32	
	C. The Queen of the South will condemn it	xii. 42	xi. 31	
18.	The exorcised Demon returns with seven others	xii. 43—45		xi. 24—26
19.	Many Prophets desired to see what you are seeing	xiii. 16, 17		x. 23, 24
20.	The Parable of the Tares in the Field	xiii. 24—30		
	The Interpretation of the Parable of the Tares in the Field	xiii. 36—43		
21.	The Parable of the Leaven	xiii. 33		xiii. 20, 21
22.	The Parable of the Hidden Treasure	xiii. 44		
23.	The Parable of the Pearl of great Price	xiii. 45, 46		
24.	The Parable of the Drawnet	xiii. 47—50		
25.	The Master of the House bringing from his Treasures Things new and old	xiii. 51, 52		
26.	The Parable of the Lost Sheep	xviii. 12—14		xv. 3—7
27.	The Parable of the Unmerciful Servant	xviii. 23—35		
28.	The Parable of the Discontented Labourers in the Vineyard	xx. 1—16		
29.	The Parable of the Two Sons who were bidden to labour in the Vineyard	xxi. 28—32		
30.	The Parable of the Marriage Feast (or Great Dinner)	xxii. 1—14		xiv. 15—24
31.	Warning against Pharisaism			
	A. Pharisees touch not the Burdens which they lay on others	xxiii. 4		xi. 46[b]
	B. Pharisees make broad their Phylacteries	xxiii. 5		
	C. Pharisees love to be called Rabbi	xxiii. 6—11; [xx. 26]	[ix. 35]; [x. 43]	xxii. 26
	D. He that exalts himself will be abased	xxiii. 12		xiv. 11; xviii. 14[b]
	E. Pharisees lock up Heaven (take away the Key of Knowledge)	xxiii. 14		xi. 52
	F. Pharisees compass Sea and Land to make one Proselyte	xxiii. 15		
	G. Pharisees use false Casuistry respecting Oaths	xxiii. 16—22		
	H. Pharisees tithe Trifles but neglect weighty Matters	xxiii. 23		xi. 42
	I. Pharisees strain out the Gnat but swallow the Camel	xxiii. 24		
	K. Pharisees cleanse only the Outside of the Cup	xxiii. 25, 26		xi. 39—41
	L. Pharisees are like to whitewashed (unwhitewashed) Sepulchres	xxiii. 27, 28		xi. 44
	M. Pharisees restore the Sepulchres of the Prophets	xxiii. 29—33		xi. 47, 48
	N. The Blood of the Prophets will be required of this Generation	xxiii. 34—36		xi. 49—51
	O. Your House is left unto you desolate	xxiii. 37—39		xiii. 34, 35
32.	Sayings respecting the coming of the Son of Man			
	A. False Prophets will arise	xxiv. 10—12; [xxiv. 24]	[xiii. 22]	

		S. Matthew	S. Mark	S. Luke
	B. Do not be credulous	xxiv. 26, 27; [xxiv. 23]	[xiii. 21—23]	xvii. 23, 24
	C. Comparison with the Days of Noah	xxiv. 37—39		xvii. 26, 27, 30
	D. The one will be taken and the other left	xxiv. 40, 41		xvii. 34, 35
	E. If the Master of the House had known, he would have kept awake	xxiv. 43, 44		xii. 39, 40
	F. Happy is the Faithful Servant	xxiv. 45—47		xii. 42—44
	G. The Punishment of the Unfaithful Servant	xxiv. 48—51		xii. 45, 46
33.	The Parable of the Ten Virgins	xxv. 1—13		
34.	The Parable of the Talents (Pounds)	xxv. 14—30		xix. 11—28
35.	The Last Judgment	xxv. 31—46		

TABLE X.

THIRD DIVISION.

Pauline: Peculiar to S. Luke.

1.	The Anointing of our Lord's Feet	[xxvi. 6, 7]	[xiv. 3]	vii. 36—50; [v. 20b, 21]
2.	SS. James and John wish to call down Fire to consume a Samaritan Village			ix. 51—56
3.	The Story of the Good Samaritan	[xxii. 35—39]	[xii. 28—31]	x. 25—37
4.	Mary and Martha contrasted			x. 38—42
5.	The Story of the Importunate Friend			xi. 5—8
6.	The Story of the Rich Fool			xii. 13—21
7.	Galilæans murdered and the Tower in Siloam falling			xiii. 1—5
8.	The Parable of the Barren Fig-Tree	[xxi. 18, 19]	[xi. 12—14]	xiii. 6—9
9.	The Parable of the Lost Sheep	xviii. 12—14		xv. 1—7
10.	The Parable of the Lost Drachma			xv. 8—10
11.	The Story of the Prodigal Son			xv. 11—32
12.	The Parable of the Unjust Steward			xvi. 1—12
13.	The Story of the Rich Man and Lazarus			xvi. 19—31
14.	The Ten Lepers and the Thankful Samaritan			xvii. 11—19
15.	The Parable of the Widow and the Unjust Judge			xviii. 1—8
16.	The Story of the Pharisee and the Tax-gatherer	[xxiii. 12]		xviii. 9—14; [xiv. 11]
17.	The Narrative of Zacchæus			xix. 1—10
18.	The Narrative of the Penitent Thief			xxiii. 39—43
19.	The Narrative of Two Men journeying to Emmaus			xxiv. 13—35

TABLE XI.

FOURTH DIVISION.

Anonymous Fragments.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

		S. Matthew	S. Mark	S. Luke	S. John
1.	The Healing of the Centurion's Servant (or Son?)	viii. 5—10, 13		vii. 1—10	[iv. 46—54]
2.	Cause for Weeping and Gnashing of Teeth	viii. 11, 12		xiii. 28—30	
3.	A Sheep falling into a Pit on the Sabbath	xii. 11, 12		xiv.5;[xiii.15]	
4.	Blind Leaders of the Blind	xv. 12—14		vi. 39	
5.	Faith like a Grain of Mustard Seed	xvii. 20; [xxi. 21]	[xi. 22, 23]	xvii. 5, 6	
6.	Woe to him through whom Occasion for Stumbling cometh	xviii. 7		xvii. 1	
7.	If thy Brother sin, how to treat him	xviii. 15,21,22		xvii. 3, 4	
8.	Ye shall sit on twelve Thrones, judging the twelve Tribes of Israel	xix. 28b		xxii. 28—30	
9.	Where the Carcase is, there the Eagles will gather	xxiv. 28		xvii. 37	
10.	The Death of Judas Iscariot	xxvii. 3—8		Acts i. 18, 19	

(2) FRAGMENTS PECULIAR TO S. MATTHEW. (*a*) HISTORICAL.

		S. Matthew	S. Mark	S. Luke	S. John
1.	The Genealogy	i. 1—17		[iii. 23—38]	
2.	The Betrothal of Mary to Joseph	i.18—21,24,25			
3.	The Wise Men from the East	ii. 1—12			
4.	The Flight into Egypt	ii. 13—15[a]			
5.	The Murder of the Innocents	ii. 16			
6.	The Return to Nazareth	ii. 19—23[a]			
7.	The Fame of our Lord spreads abroad	iv. 24, 25			
8.	Two blind Men healed	ix. 27—31			
9.	The (blind and) dumb Demoniac	ix. 32, 33; xii. 22—24	iii. 22	xi. 14, 15	
10.	Sheep without a Shepherd	ix. 36			
11.	S. Peter walks on the Water	xiv. 28—31			
12.	Many Healings of divers sick Folk	xv. 29[b]—31			
13.	The Coin in the Fish's Mouth	xvii. 24—27			
14.	"Who is this?"	xx. 10, 11			
15.	Blind and Lame healed in the Temple	xxi. 14			ix.1—7; v.1—9
16.	Pilate's Wife's Dream	xxvii. 19			
17.	Pilate washes his Hands	xxvii. 24, 25			
18.	The Rocks rent and the Tombs opened	xxvii. 51[b]—53			
19.	The Sealing of the Stone and the Setting of the Watch	xxvii. 62—66			
20.	The Bribing of the Watch	xxviii. 11—15			

(2) FRAGMENTS PECULIAR TO S. MATTHEW. (*b*) SAYINGS.

1.	John the Baptist's Scruple	iii. 14, 15			
2.	"I desire Mercy and not Sacrifice"	ix. 13; xii. 7			
3.	Avoid Gentiles and Samaritans	x. 5[b], 6			
4.	Evangelise Israel only	x. 23			
5.	John the Baptist is Elijah	xi. 14, 15			
6.	The Priests in the Temple profane the Sabbath	xii. 5, 6			
7.	Every idle Word must be accounted for	xii. 36, 37			
8.	A Fulfilment of Prophecy	xiii. 14, 15			
9.	"I was not sent save to the lost Sheep of the House of Israel"	xv. 23—25			
10.	"Upon this Rock will I build My Church"	xvi. 17, 18			
11.	"Whatsoever thou shalt bind on Earth will be bound in Heaven"	xvi. 19; xviii. 18			
12.	The Childlike will inherit the Kingdom	xiii. 3[b], 4			
13.	"Their Angels always behold the Face of My Father"	xviii. 10			
14.	"Tell it to the Assembly"	xviii. 15—17			
15.	"If two agree in asking for anything it shall be done"	xviii. 19, 20			
16.	Eunuchs	xix. 10—12			
17.	The Chief Priests object to the Children's Shouts	xxi. 15, 16			
18.	The Kingdom of God will be taken from Israel	xxi. 43			
19.	"On these two Commandments hang all the Law and the Prophets"	xxii. 40			
20.	"The Scribes sit in Moses' Seat"	xxiii. 1—3			
21.	The Sign of the Son of Man in the Sky	xxiv. 30			
22.	Judas asks, "Is it I?"	xxvi. 25			
23.	"Twelve Legions of Angels"	xxvi. 52—54			xviii. 11
24.	"He trusted in God"	xxvii. 43			

(2) FRAGMENTS PECULIAR TO S. MATTHEW. (*c*) FULFILMENTS OF SCRIPTURE.

1.	The Virgin bearing a Son	i. 22, 23			
2.	"Out of Egypt did I call My Son"	ii. 15			
3.	The Voice in Rama	ii. 17, 18			
4.	"He shall be called a Nazarene"	ii. 23			
5.	Light for heathen Galilee	iv. 14—16			
6.	"He bare our Sicknesses"	viii. 17			
7.	"A bruised Reed will He not break"	xii. 17—21			
8.	"I will open my Mouth in a Parable"	xiii. 35			
9.	"Behold, thy King cometh to thee"	xxi. 4, 5			xii. 15
10.	The thirty Pieces of Silver	xxvii. 9, 10			

(3) FRAGMENTS PECULIAR TO S. LUKE. (*a*) HISTORICAL INCIDENTS.

		S. Matthew	S. Mark	S. Luke	S. John
1.	The miraculous Draught of Fishes			v. 3—9	xxi. 1—14
2.	The ministering Women		[xvi. 9]	viii. 1—3	
3.	Details in the Transfiguration			ix. 31—33[a]	
4.	The Mission of the Seventy			x. 1	
5.	The crooked Woman healed			xiii. 10—17	
6.	The dropsical Man healed			xiv. 1—6	
7.	Malchus's Ear healed			xxii. 51	
8.	"The Lord turned and looked on Peter"			xxii. 61	
9.	The Accusation before Pilate			xxiii. 2	
10.	Pilate and Herod			xxiii. 4—19	
11.	Pilate's Sentence			xxiii. 22[b]—25	
12.	Two Malefactors led with Him			xxiii. 32	
13.	Mockery of the Soldiers			xxiii. 36, 37	
14.	"They smote their Breasts and returned"			xxiii. 48	
15.	Praise of Joseph of Arimathæa			xxiii. 50[b], 51	
16.	The Sepulchre was a new one			xxiii. 53[b]	xix. 41
17.	The Resurrection			xxiii. 56—xxiv. 11	
18.	Separation at Bethany			xxiv. 50—53	

(3) FRAGMENTS PECULIAR TO S. LUKE. (*b*) SAYINGS.

1.	The Baptist's Preaching to the different Classes			iii. 10—14
2.	"The old Wine is good"			v. 39
3.	Woe to the rich, the full, &c.			vi. 24—26
4.	"Do good to them that hate you"			vi. 27[b], 28[a]
5.	Do not lend hoping to receive back			vi. 34, 35
6.	"Condemn not and ye will not be condemned"			vi. 37[b], 38[a]
7.	The third Aspirant			ix. 61, 62
8.	From the Charge to the Seventy			
	A. Salute no one on the Highway			x. 4[b]
	B. Accept Hospitality			x. 7—9
	C. Insults to you are Insults to Me			x. 16
9.	The Return of the Seventy			x. 17—20
10.	"Blessed is the Womb that bare Thee"			xi. 27, 28
11.	The whole Body illuminated			xi. 36
12.	"Fear not, little Flock"			xii. 32, 33[a]
13.	"Let your Loins be girded and your Lamps burning"			xii. 35—38
14.	Many Stripes or few according to Position of Trust			xii. 47, 48
15.	"I came to bring Fire upon Earth"			xii. 49, 50
16.	"Ye can discern the Face of the Sky"			xii. 54—56
17.	"Are there few that be saved?"			xiii. 22—25
18.	"Herod will kill Thee"			xiii. 31—33
19.	Sit down in the lowest Room			xiv. 7—10
20.	Do not invite the Rich			xiv. 12—14
21.	Excuses for declining the Banquet			xiv. 18—20
22.	"Compel them to come in"			xiv. 23, 24
23.	"This Man began to build"			xiv. 28—33
24.	"God knoweth your Hearts"			xvi. 14, 15
25.	"Unprofitable Servants"			xvii. 7—10
26.	"The Kingdom of God is within you"			xvii. 20, 21
27.	"Ye will desire to see one of the Days of the Son of Man"			xvii. 22
28.	He must first be rejected			xvii. 25
29.	"As it was in the Days of Lot"			xvii. 28, 29
30.	"Remember Lot's Wife"			xvii. 32
31.	"We will not have this Man to reign over us"			xix. 14, 27
32.	"If these be silent, the Stones will cry out"			xix. 39, 40
33.	He beheld the City and wept over it			xix. 41—44
34.	"Whosoever shall fall on this Stone will be broken"			xx. 18
35.	"Fearful Sights and Signs from Heaven"			xxi. 11[b], 12[a]
36.	"I will give you a Mouth and Wisdom"			xxi. 14, 15
37.	"A Hair of your Head shall not perish"			xxi. 18, 19
38.	"Jerusalem will be trodden down by the Gentiles"			xxi. 20—26
39.	"Your Redemption draweth nigh"			xxi. 28
40.	"Beware of Drunkenness and the Cares of Life"			xxi. 34—36
41.	"With Desire have I desired to eat this Passover"			xxii. 14—16

		S. Matthew	S. Mark	S. Luke	S. John
42.	The Dispute for Precedence	[xx. 25—27]	[x. 42—44]	xxii. 24—30	
43.	"I have prayed for Thee"			xxii. 31—34	
44.	"Let him that hath no Money sell his Cloak and buy a Sword"			xxii. 35—38	
45.	"Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
46.	"Shall we smite with the Sword?"			xxii. 49	
47.	"This is your Hour"			xxii. 53[b]	
48.	"If I speak, you will not believe Me"			xxii. 67	
49.	"Weep not for Me, but weep for yourselves"			xxiii. 27—31	
50.	"Father, into Thy Hands I commend My Spirit"			xxiii. 46	
51.	"Behold, My Hands and My Feet"			xxiv. 36—49	
52.	"It is happy to be a Giver rather than a Receiver"			Acts xx. 35[b]	

TABLE XII.

FIFTH DIVISION.

From B.V.M.: peculiar to S. Luke.

1.	Promise of the Baptist's Birth			i. 5—25	
2.	The Annunciation			i. 26—38	
3.	Mary's Visit to Elizabeth			i. 39—56	
4.	The Baptist's Birth			i. 57—80	
5.	The Birth of our Lord			ii. 1—7	
6.	The Shepherds			ii. 8—20	
7.	The Circumcision			ii. 21	
8.	The Presentation in the Temple			ii. 22—24	
9.	Symeon			ii. 25—35	
10.	Hannah			ii. 36—38	
11.	The Return to Nazareth			ii. 39, 40	
12.	The Conversation with the Doctors			ii. 41—51	
13.	Growth in Wisdom and Stature			ii. 52	
14.	The Genealogy	[i. 1—17]		iii. 23—38	[viii. 57]
15.	The Sermon preached at Nazareth			iv. 16—30	
16.	The Raising of the Widow's Son at Nain			vii. 11—17	

TABLE XIII.

SIXTH DIVISION.

Editorial Notes.

These are scattered over all the Gospels and cannot be collected here. They are generally speaking either marked 'Editorial' or enclosed in square brackets in the 'Synopsis' and in this book, but it is impossible to distinguish them all with certainty.

TABLE XIV.

S. LUKE'S CHRONOLOGY.

S. Matthew expressly puts our Lord's birth before Herod's death, S. Luke apparently puts it after. All the Synoptists appear to limit our Lord's ministry to one year. The following scheme is of course tentative. It sets forth what seems to be S. Luke's view without any attempt at harmonizing with the other Gospels.

Herod made King of Judæa	40 B.C.
Battle of Actium	31 B.C.
Augustus Cæsar made Emperor	23 B.C.
C. Sentius Saturninus proprætor of Syria. According to Tertullian *Adv. Marc.* IV. 19 a census or numbering of the Jews (ἀπογραφὴ κατ' οἰκίαν) was held under this governor[a]	9—6 B.C.

[a] If Tertullian is right and S. Luke wrong about the name of the proprætor, our Lord's birth took place at latest in 6 B.C. There are many reasons for believing this to be the true date, but it does not seem to me to square with S. Luke's calculations.

P. Quintilius Varus prætor of Syria	6—3 B.C.
Zachariah's Vision in the Temple	4 B.C.
Herod's death	4 B.C.
P. Sulpicius Quirinius prætor of Syria	3—1 B.C.
Our Lord's birth	3 B.C.
Archelaus deposed	6 A.D.
P. Sulpicius Quirinius prætor of Syria, the second term	6—9 A.D.
The first census for taxation (*ἀπογραφὴ—κατ' οὐσίαν* (?)—) held amid riots (Acts v. 37)	6 A.D.
Augustus dies and Tiberius succeeds, Aug. 19	14 A.D.
Tiberius celebrates his *decennia* or tenth year festivities	24 A.D.
Caiaphas, High Priest about	26—37 A.D.
Pontius Pilate procurator of Judæa	27—37 A.D.
John the Baptist begins to preach in the fifteenth year of Tiberius	28 A.D.
John baptizes our Lord who was "about thirty years old"	28 A.D.
Our Lord's Ministry from Passover to Passover	28—29 A.D.
The Crucifixion	29 A.D.

The whole question of Chronology is discussed by Mr C. H. Turner in Hastings' *Dictionary of the Bible.*

The Symbols used.

In the text words are enclosed in round brackets ( ) which the editors, Westcott and Hort, regarded as of doubtful authority, with the balance however in their favour. If the balance goes the other way they are printed with other variants in the margin. Rejected readings are printed in the margin within round brackets. A large number of these is given, many of which are not even noticed by Westcott and Hort and would have small chance of insertion into a modern critical text: but I have endeavoured to give every variant, which a lecturer is at all likely to care to bring before the notice of his class, especially those Western readings which have attracted so much attention of late. Mere variations in order or spelling are seldom noticed lest the reader should be wearied with what is comparatively trifling. I have occasionally departed from the Westcott and Hort text in the spelling and accentuation of foreign words and in punctuation.

Matter which is common to two or more Evangelists is printed in lines which, as far as possible, are put parallel to each other for convenience of comparison. Square brackets [ ] enclose editorial notes, when these are not otherwise indicated. Thick type draws attention to variations in the tradition. Uncial type is used for quotations from the Old Testament; the Septuagint version of these quotations is given at the foot of the page. Asterisks * indicate important omissions. An obelus † points to variations in order. Inverted commas, both single and double, have been used in speeches.

In S. Mark those verses or parts of verses which are believed to belong to the deutero-Mark or the trito-Mark are printed in small type when they occur in the midst of a section of the proto-Mark. Detached fragments of the deutero-Mark, which S. Luke has made use of, are printed in ordinary type but with the word 'Scrap' before them. Small type is used in S. Matthew for verses which have been derived from some other source than that to which the section belongs. It has been thought better to print these accretions at length, for they often illustrate the idiosyncrasies of the Evangelist.

CORRECTIONS.

Page 11. Col. A. *For* "Mark i. 3 = Matt. iii. 3 = Luke iii. 4"
read "Mark i. 2 = Matt. xi. 10 = Luke vii. 27."

Page 64. To Luke viii. 2^{b} add the parallel Pseudo-Mark xvi. 9^{b} [*Μαρίᾳ τῇ Μαγδαληνῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.*]

S. LUKE'S GOSPEL

IN GREEK

WITH PARALLELS AND ILLUSTRATIONS

S. MARK. S. LUKE, Chapter I.

The Preface. VI.

In these four verses four N.T. ἅπαξ λεγόμενα (*ἐπειδήπερ, ἀνατάξασθαι, διήγησιν* and *αὐτόπται*) occur; three words (*ἐπιχειρέω, καθεξῆς* and *κράτιστος*) which are peculiar to S. Luke amongst N.T. writers; four words (*πληροφορέω, παρακολουθέω, κατηχέω* and *ἀσφάλεια*) which are peculiar to S. Luke and S. Paul; one word (*ἀκριβῶς*) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

i. 1—4.

v. 2ª. vii. 3.

[3 *οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων.*]

1 ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ *ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,* 2 *καθὼς*[1] *παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,* 3 *ἔδοξε κἀμοὶ* ⌜[2] *παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,* 4 *ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.*

1 (*καθὰ*) 2 (+et Spiritui sancto)

A. PRELIMINARY HISTORY, FROM SOME PRIVATE SOURCE.

First Collection of non-Marcan matter.

Chapters i. 5—ii. 52.

The unusually Semitic style of these first two chapters of S. Luke in striking contrast to the classical style of the Preface may be due to direct translation from an Aramaic or, more probably, New Hebrew document. If so the translator was very familiar with the LXX. Indeed much is to be said for the contention of Canon J. A. Robinson that they were originally put into literary form by one who designedly imitated the style of the LXX. The original story must however have been told in Aramaic.

1. Promise of the Baptist's Birth. V.

i. 5—25.

[5 ΕΓΕΝΕΤΟ *ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας*] *ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά*[a], *καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβετ*[b]. 6 *ἦσαν δὲ δίκαιοι ἀμφότεροι* ⌜*ἐναντίον*⌝[1] *τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.* 7 *καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν (ἡ) Ἐλεισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.* 8 *Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ* 9 *κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου*[c], 10 *καὶ πᾶν τὸ*

1 (*ἐνώπιον*)

[a] LXX. 1 Chron. xxiv. 2, *καὶ ἱεράτευσεν Ἐλεαζὰρ καὶ Ἰθαμάρ.* 3 *καὶ διεῖλεν αὐτοὺς Δαυείδ...* 7 *καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος τῷ Ἰαρείμ...*10 *τῷ Ἀβιὰ ὁ ὄγδοος.*

[b] LXX. Ex. vi. 23, *ἔλαβεν δὲ Ἀαρὼν τὴν Ἐλεισάβεθ...αὐτῷ γυναῖκα.*

[c] LXX. Ex. xxx. 1, *καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων·* 2 *καὶ ποιήσεις αὐτὸ πήχεος τὸ μῆκος καὶ*

S. MATTHEW.

VARIOUS.

vv. 1—4. The Preface should be compared with Acts i. 1, *τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν.*

v. 1. That *ἀνατάσσεσθαι* means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14.

v. 2. For second-hand information cf. Heb. ii. 3, *σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.*

v. 2. That *ὑπηρέτης τοῦ λόγου* means a 'catechist' see 'Composition of the Gospels,' p. 5, and cf. Acts xiii. 5, *εἶχον δὲ καὶ Ἰωάνην ὑπηρέτην.* In support of this view cf. Luke iv. 20, *πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν*, where *ὑπηρέτης* is the 'Chazzan' whose duty was to catechize the boys. In a less strict sense however the word is used in Acts xxvi. 16, *προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές με ὧν τε ὀφθήσομαί σοι*, and in 1 Cor. iv. 1, *οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ.*

v. 3. For *καθεξῆς* cf. Acts xi. 4, *ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων.* See also the Introduction.

v. 4. Cf. Gal. vi. 6, *κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.* Acts xviii. 25, *οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ.* Rom. ii. 18, *κατηχούμενος ἐκ τοῦ νόμου.* And for a less strict use 1 Cor. xiv. 19, *ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.* See also 'Composition of the Gospels' p. 55.

ii. 1.

[1 *τοῦ δὲ Ἰησοῦ γεννηθέντος...ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως.*]

v. 5. S. Luke nowhere asserts, as S. Matthew does, that our Lord was born during the reign of Herod the Great. See Introduction.

v. 5[b]. On *ὀνόματι* see xvi. 20 note.

v. 6.

Rom. iii. 10, [**οὐκ ἔστιν δίκαιος οὐδὲ εἷς.**]

v. 6[b]. For *πορευόμενοι* see x. 37[c] note.

πήχεος τὸ εὖρος· τετράγωνον ἔσται, καὶ δύο πήχεων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. 3 *καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ...6 καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν.* 7 *καὶ θύσει ἐπ' αὐτοῦ Ἀαρὼν θυμίαμα σύνθετον λεπτὸν τὸ πρωὶ πρωί· ὅταν ἐπισκευάσῃ τοὺς λύχνους, θυμιάσει ἐπ' αὐτοῦ.* 8 *καὶ ὅταν ἐξάπτῃ Ἀαρὼν τοὺς λύχνους, ὀψὲ θυμιάσεις ἐπ' αὐτοῦ, θυμίαμα ἐνδελεχισμοῦ διὰ παντὸς ἔναντι Κυρίου εἰς γενεὰς αὐτῶν.*

S. MARK.

ix. 11.

[11 καὶ ἐπηρώτων αὐτὸν λέγοντες "Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον;" ὁ δὲ ἔφη αὐτοῖς "Ἠλείας μὲν ἐλθὼν πρῶτον ἀποκατιστάνει πάντα."]

S. LUKE, Chapter I.

πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος· 11 ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος "Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην· 14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται γὰρ μέγας ἐνώπιον ⌜Κυρίου⌝[2], καὶ ΟΙΝΟΝ ΚΑΙ ΣΙΚΕΡΑ ΟΥ̓ ΜῊ ΠΙΗ̣[a], καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· 17 καὶ αὐτὸς ⌜προελεύσεται⌝[3] ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει ⌜Ἠλείᾳ⌝[4], ἐπιστρέψαι ΚΑΡΔΙΑΣ ΠΑΤΕΡΩΝ ἐπὶ ΤΕΚΝΑ[b] καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον." 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον "Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς." 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ "Ἐγώ εἰμι Γαβριὴλ[c] ὁ ⌜παρεστηκὼς⌝[5] ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες ⌜πληρωθήσονται⌝[6] εἰς τὸν καιρὸν αὐτῶν." 21 καὶ ἦν ὁ λαὸς ⌜προσδοκῶν⌝[7] τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ⌜ἑώρακεν⌝[8] ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ ⌜διέμενεν⌝[9] κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλεισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι "Οὕτως μοι πεποίηκεν ⌜Κύριος⌝[10] ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις."

2 τοῦ κυρίου 3 προσελεύσεται 4 (Ἠλίου) 5 (παρεστὼς) 6 (πλησθήσονται) 7 (προσδεχόμενος) 8 B ἑόρακεν 9 (διέμεινεν) 10 ὁ κύριος

[a] LXX. Numb. vi. 2, ἀνὴρ ἢ γυνὴ ὃς ἂν μεγάλως εὔξηται εὐχὴν ἁφαγνίσασθαι ἁγνείαν Κυρίῳ 3 ἀπὸ οἴνου καὶ σίκερα, ἁγνισθήσεται ἀπὸ οἴνου, καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σίκερα οὐ πίεται. 1 Sam. i. 11, καὶ οἶνον καὶ μέθυσμα οὐ πίεται. Judg. xiii. 4, καὶ νῦν φύλαξαι δὴ καὶ μὴ πίῃς οἶνον καὶ μέθυσμα.

[b] LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἠλίαν τὸν Θεσβίτην πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, 5 ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

xi. 14. xvii. 12, 13.

[14 αὐτὸς (sc. Ἰωάνης) ἐστὶν Ἠλείας ὁ μέλλων ἔρχεσθαι. xvii. 12, Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν...13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.]

VARIOUS.

v. 13. *δέησις* occurs ii. 37, v. 33, and 15 times in the Epistles.

v. 15[b]. The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to S. Luke who uses it 13 times, generally of sudden inspiration which forces a person to speak. The Acts of the Apostles has been well called the Gospel of the Holy Ghost, and S. Luke's Gospel also has been permeated with the teaching about the Holy Ghost, to which SS. Matt. and Mark seldom allude.

v. 17.

John i. 21. [σὺ Ἠλείας εἶ; καὶ λέγει (Ἰωάνης) **Οὐκ εἰμί.**]

v. 18. For the thought compare Gen. xviii. 11—15.

v. 19. Gabriel is mentioned Dan. viii. 16, ix. 21.

v. 22. *κωφός* means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 63.

[c] LXX. Dan. viii. 15, καὶ ἐγένετο ἐν τῷ θεωρεῖν με, ἐγὼ Δανιὴλ τὸ ὅραμα ἐζήτουν διανοηθῆναι· καὶ ἰδοὺ ἕστη κατεναντίον μου ὡς ὅρασις ἀνθρώπου. 16 καὶ ἤκουσα φωνὴν ἀνθρώπου ἀνὰ μέσον τοῦ Οὐλαί, καὶ ἐκάλεσε καὶ εἶπεν "Γαβριήλ, συνέτισον ἐκεῖνον τὴν ὅρασιν." καὶ ἀναβοήσας εἶπεν ὁ ἄνθρωπος "Ἐπὶ τὸ πρόσταγμα ἐκεῖνο ἡ ὅρασις."

2. The Annunciation. V.

i. 26—56.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλειλαίας ᾗ ὄνομα Ναζαρὲτ
27 πρὸς παρθένον ⌜ἐμνηστευμένην⌝[1] ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ
ἐξ οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.
28 καὶ εἰσελθὼν πρὸς αὐτὴν[2] εἶπεν "Χαῖρε, κεχαριτωμένη,
ὁ κύριος μετὰ σοῦ[3]." 29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη
καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 καὶ
εἶπεν ὁ ἄγγελος αὐτῇ "Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ
χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ
τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος
ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει
αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαγειδ[a] τοῦ πατρὸς
αὐτοῦ, 33 καὶ βασιλεύσει[a] ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
αἰῶνας[a], καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος."
34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον "Πῶς ἔσται τοῦτο,
ἐπεὶ ἄνδρα οὐ γινώσκω;" 35 καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῇ "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύ-
ναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον[4]
ἅγιον κληθήσεται[b], υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλεισάβετ
ἡ συγγενίς σου καὶ αὐτὴ ⌜συνείληφεν⌝[5] υἱὸν ἐν γήρει
αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
στείρᾳ· 37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν
ῥῆμα[c]." 38 εἶπεν δὲ Μαριάμ "Ἰδοὺ ἡ δούλη Κυρίου·
γένοιτό μοι κατὰ τὸ ῥῆμά σου." καὶ ἀπῆλθεν[6] ἀπ' αὐτῆς
ὁ ἄγγελος.

1 (*μεμνηστευμένην*) 2 (+ὁ ἄγγελος) 3 (+*εὐλογημένη σὺ ἐν γυναιξίν*) 4 (+*ἐκ σοῦ*) 5 (*συνειληφυῖα*) 6 (*ἀπέστη*)

i. 9.

[*ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλειλαίας.*]

vi. 3.

[*οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς τῆς Μαρίας;*]

Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elisabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the Mother.

Mary's Visit to Elisabeth. V.

39 Ἀναστᾶσα δὲ Μαριὰμ [ἐν ταῖς ἡμέραις ταύταις] ἐπο-
ρεύθη εἰς τὴν ὀρινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ
εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλει-
σάβετ. 41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς
Μαρίας ἡ Ἐλεισάβετ, ἐσκίρτησεν[d] τὸ βρέφος ἐν τῇ κοιλίᾳ
αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβετ, 42 καὶ
ἀνεφώνησεν[1] κραυγῇ[2] μεγάλῃ καὶ εἶπεν "Εὐλογημένη σὺ
ἐν γυναιξίν[e], καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου
⌜πρὸς ἐμέ⌝[3]; 44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
σου εἰς τὰ ὦτά μου, ἐσκίρτησεν[d] ἐν ἀγαλλιάσει τὸ βρέφος
ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται

1 (*ἀνεβόησεν*) 2 (*φωνῇ*) 3 (*πρός με*)

[a] LXX. Is. ix. 7, *μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.* Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 13, 14.

S. MATTHEW.

VARIOUS.

i. 18, 21, 23.

[18 Μνηστευθείσης τῆς μητρὸς αὐτοῦ (sc. Ἰησοῦ) τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.]

[21 τέξεται δὲ υἱὸν καὶ καλέσεις (sc. ὦ Ἰωσήφ,) τὸ ὄνομα αὐτοῦ Ἰησοῦν.]

[23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.]

v. 26.

John i. 45, εὑρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. 46, ... ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;

v. 27.

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον.

Acts i. 14, σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ.

The "Mother of Jesus" is frequently mentioned by S. John but never by her name.

Heb. vii. 14, πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν.

v. 32.

Rev. xi. 15, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες

"Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων."

v. 37. Cf. Luke xviii. 27 = Mark x. 27 = Matt. xix. 26, τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

v. 39. The "hill country" is mentioned 38 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4, and Hastings' 'Dict. of Bible,' ii. 384.

v. 41c. On ἐπλήσθη κ.τ.λ. see i. 15b note.

v. 45a.

John xx. 29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

b LXX. Ex. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.
c LXX. Gen. xviii. 14, μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;
d LXX. Gen. xxv. 21, καὶ ἔλαβεν ἐν γαστρὶ Ῥεβέκκα ἡ γυνὴ αὐτοῦ. 22, ἐσκίρτων δὲ τὰ παιδία ἐν αὐτῇ.
e LXX. Judg. v. 24, εὐλογηθείη ἐν γυναιξὶν Ἰαήλ.

S. MARK.

S. LUKE, Chapter I.

τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου." 46 Καὶ εἶπεν [Μαριάμ[4]]

"Μεγαλύνει ἡ ψυχή μου τὸν κύριον[a],
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου[a],
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ[b],
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέν μοι μεγάλα[5] ὁ δυνατός,
καὶ ἅγιον τὸ ὄνομα αὐτοῦ[c],
50 καὶ τὸ ἔλεος αὐτοῦ [εἰς γενεὰς καὶ γενεάς][6]
τοῖς φοβουμένοις αὐτόν[d].

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ[e],
διεσκόρπισεν ὑπερηφάνους[e] διανοίᾳ καρδίας αὐτῶν·
52 καθεῖλεν δυνάστας[f] ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς[ag],
53 πεινῶντας ἐνέπλησεν ἀγαθῶν[ah] καὶ πλουτοῦντας ἐξαπέστειλεν κενούς[ai].

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ[k],
μνησθῆναι ἐλέους[l],
55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν[m],
τῷ Ἀβραὰμ καὶ τῷ σπέρματι[k] αὐτοῦ εἰς τὸν αἰῶνα."

56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ [ὡς][7] μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

4 (Elisabet) 5 (μεγαλεῖα) 6 (εἰς γενεὰν καὶ γενεάν v. εἰς γενεὰς γενεῶν) 7 (ὡσεὶ)

3. The Baptist's Birth. V.

i. 57—80.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον[n], καὶ ἐκάλουν

[a] LXX. 1 Sam. ii. 1, ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ, [ὑψώθη κέρας μου] ἐν θεῷ μου...εὐφράνθην ἐν σωτηρίᾳ σου... 5 πλήρεις ἄρτων ἠλαττώθησαν...7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ, 8 ἀνιστᾷ ἀπὸ γῆς πένητα...καθίσαι μετὰ δυναστῶν λαῶν.

[b] LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπων ἐπιβλέψῃς τὴν ταπείνωσιν τῆς δούλης σου.

[c] LXX. Ps. cxi. 9, ἅγιον [καὶ φοβερὸν] τὸ ὄνομα αὐτοῦ.

[d] LXX. Ps. ciii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

[e] LXX. Ps. lxxxix. 11, σὺ ἐταπείνωσας [ὡς τραυματίαν] ὑπερήφανον, καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

[f] LXX. Job xii. 19, δυνάστας δὲ γῆς κατέστρεψεν.

[g] LXX. Job v. 11, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος.

S. MATTHEW.

VARIOUS.

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though prechristian, are used in the daily services of the church and prove by their simple and unfeigned piety that Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture *ἠγαλλιάσατο* seems to be unnecessary, for the active occurs in 1 Pet. i. 8 if the reading there be correct.

v. 55[b].

Gal. iii. 16, *τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ* σπέρματι *αὐτοῦ· οὐ λέγει "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, "Καὶ τῷ* σπέρματί σου, *" ὅς ἐστιν Χριστός.*

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

Gal. iii. 29, *εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.*

[h] LXX. Ps. cvii. 9, *ὅτι ἐχόρτασεν ψυχὴν κενήν, καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν.*

[i] LXX. Job xxii. 9, [*χήρας δὲ*] *ἐξαπέστειλας κενάς.*

[k] LXX. Is. xli. 8, *σὺ δέ, Ἰσραήλ, παῖς μου* [*Ἰακὼβ ὃν ἐξελεξάμην*], *σπέρμα Ἀβραὰμ* [*ὃν ἠγάπησα*]· *οὗ ἀντελαβόμην.*

[l] LXX. Ps. xcviii. 3, *ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ.*

[m] LXX. Micah vii. 20, *δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραάμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.*

[n] LXX. Gen. xvii. 10, *καὶ αὕτη ἡ διαθήκη ἣν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν· περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν.* 11 *καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.* 12 *καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.*

S. MARK.

That John's baptism was for the forgiveness of sins is taught in Mark i. 4 = Luke iii. 3.

S. LUKE, Chapter I.

αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν "Οὐχί, ἀλλὰ κληθήσεται Ἰωάνης." 61 καὶ ⌜εἶπαν⌝[1] πρὸς αὐτὴν ὅτι "Οὐδεὶς ἔστιν ⌜ἐκ τῆς συγγενείας⌝[2] σου ὃς καλεῖται τῷ ὀνόματι τούτῳ." 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι ⌜αὐτό⌝[3]. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων "Ἰωάνης ⌜ἐστὶν⌝[4] ὄνομα αὐτοῦ."[T5] καὶ ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ ⌜παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ⌝[6], καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ⌜ἐπροφήτευσεν⌝[7] λέγων

68 "Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ[a],
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ[b],
69 καὶ ἤγειρεν κέρας σωτηρίας[c] ἡμῖν
ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς[d],
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν[e]
καὶ μνησθῆναι διαθήκης[f] ἁγίας αὐτοῦ,

73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ[ef] τὸν πατέρα ἡμῶν,
74 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας
λατρεύειν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ
ἐνώπιον αὐτοῦ ⌜πάσαις ταῖς ἡμέραις⌝[8] ἡμῶν.

76 Καὶ σὺ ⌜δέ⌝[9], παιδίον, προφήτης Ὑψίστου κληθήσῃ,
προπορεύσῃ γὰρ ⌜ἐνώπιον⌝[10] Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ[g],
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
ἐν οἷς ⌜ἐπισκέψεται⌝[11] ἡμᾶς Ἀνατολὴ[h] ἐξ ὕψους,

1 (εἶπον) 2 (ἐν τῇ συγγενείᾳ) 3 (αὐτόν) 4 (ἔσται) 5 (D + καὶ παραχρῆμα ἐλύθη ἡ γλῶσσα αὐτοῦ) 6 (D omits) 7 (ἐπροεφήτευσεν vel προεφήτευσεν vel προφήτευσεν) 8 πάσας τὰς ἡμέρας 9 (omit) 10 (πρὸ προσώπου) 11 (ἐπεσκέψατο)

[a] LXX. Ps. xli. 14, εὐλογητὸς Κύριος ὁ θεὸς Ἰσραήλ. lxxii. 18, cvi. 48.
[b] LXX. Ps. cxi. 9, λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.
[c] LXX. Ps. cxxxii. 17, ἐκεῖ ἐξανατελῶ κέρας τῷ Δανείδ. Ps. xviii. 2, Κύριος...κέρας σωτηρίας.
[d] LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.
[e] LXX. Micah vii. 20, δώσει...ἔλεον τῷ Ἀβραάμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν. Gen. xxii. 16, 17.

S. MATTHEW.

VARIOUS.

v. 62. *ἄν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρῆμα* occurs 17 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθύς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθέως* is found oftener.

v. 65[b]. On the hill country of Judah see v. 39 note.

v. 67. On *ἐπλήσθη κ.τ.λ.* see i. 15[b] note.

v. 68[b]. Cf. vii. 16, *ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.*

Mark x. 45 (=Matt. xx. 28), *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.* Luke ii. 38, *προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.* xxiv. 21, *ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.* Tit. ii. 14, *ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας.* 1 Pet. i. 18, *ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς.*

v. 70. Acts iii. 21, [*ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν*] *ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.*

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 3=Matt. iii. 3=Luke iii. 4.

v. 76. *καὶ σὺ δέ.* This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 35. *δέ* has its primitive adverbial meaning, like *δή.*

v. 76. *ὕψιστος* as a title of God occurs once in S. Mark v. 7 (=Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 78. Cf. Phil. i. 8, *ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.* The word *σπλάγχνα* is not applied to God in the LXX.

v. 78[b]. In what sense S. Luke understood the *Ἀνατολή* of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote.

[f] LXX. Ps. cv. 8, *ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ,...ὃν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ [τῷ Ἰσαάκ].*

[g] LXX. Mal. iii. 1, *ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.*

[h] *Ἀνατολή* in LXX. represents "the BRANCH" of prophecy. Zach. iii. 9, *ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν.* vi. 12, *Ἀνατολὴ ὄνομα αὐτῷ.* Jer. xxiii. 5, *ἀναστήσω τῷ Δαυεὶδ Ἀνατολὴν δικαίαν.* Cf. Ezek. xvi. 7, *καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ.*

S MARK.

S. LUKE, Chapter I.

79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις[a],
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης[b]."

[80 Τὸ δὲ παιδίον ⌜ηὔξανε⌝[12] καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.]

12 (ηὐξάνετο)

4. The Birth of our Lord. V.

ii. 1—21.

[1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· 2 ⌜αὕτη ἀπογραφὴ πρώτη ἐγένετο⌝[1] ἡγεμονεύοντος τῆς Συρίας ⌜Κυρηνίου⌝[2]· 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ ⌜πόλιν⌝[3].] 4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς ⌜τὴν Ἰουδαίαν⌝[4] εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ, 5 ⌜ἀπογράψασθαι⌝[5]] σὺν Μαριὰμ τῇ ⌜ἐμνηστευμένῃ⌝[6] αὐτῷ, οὔσῃ ἐγκύῳ. 6 ⌜Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν⌝[7] αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν ⌜φάτνῃ⌝[8], διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

1 (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο v. αὕτη ἀπογραφὴ ἐγένετο πρώτη) 2 Κυρείνου 3 (πατρίδα) 4 (γῆν Ἰούδα) 5 (ἀπογράφεσθαι) 6 (μεμνηστευμένῃ) 7 (ὡς δὲ παρεγένοντο, ἐτελέσθησαν) 8 (σπηλαίῳ)

The Shepherds. V.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ⊤[1] ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα ⌜Κυρίου⌝[2] περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυείδ· 12 καὶ τοῦτο ὑμῖν ⊤[3] σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ." 13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς ⌜οὐρανίου⌝[4] αἰνούντων τὸν θεὸν καὶ λεγόντων

1 (+ἰδοὺ) 2 (−Κυρίου) 3 +τό 4 οὐρανοῦ

[a] LXX. Is. ix. 2, ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

S. MATTHEW.

This prophecy (Is. ix. 2) is also quoted in Matt. iv. 16.

VARIOUS.

v. 79[b]. Cf. Rom. iii. 17, *ὁδὸν εἰρήνης οὐκ ἔγνωσαν.*

vv. 1—3. On this passage see the Introduction.

v. 1. *ἡ οἰκουμένη* (='the civilised world'='the Roman empire,') is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation.

ii. 1.

[1 *τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας...*]

v. 4.

John vii. 41, [*μὴ γὰρ ἐκ τῆς Γαλειλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαγεὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυεὶδ ἔρχεται ὁ χριστός;*]

vv. 6, 7.

Gal. iv. 4, *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον.*

Rom. viii. 3, *ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.*

Phil. ii. 6, *ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ* 7 *ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος.*

1 Tim. i. 15, *Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.*

1 Tim. iii. 16, *Ὃς ἐφανερώθη ἐν σαρκί.*

Heb. ii. 14, *ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν.*

John i. 14, *καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.*

v. 9. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

[b] LXX. Is. lix. 8, *ὁδὸν εἰρήνης οὐκ οἴδασιν.*

S. MARK.

S. LUKE, Chapter II.

14 "Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις ⌜εὐδοκίας⌝[5]."

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, [T6] οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους "Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ ⌜Μαρία⌝[7] πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

5 εὐδοκία 6 (+καὶ οἱ ἄνθρωποι) 7 Μαριὰμ

The Circumcision. V.

21 Καὶ ὅτε ⌜ἐπλήσθησαν⌝[1] ⌜ἡμέραι⌝[2] ὀκτὼ τοῦ περιτεμεῖν ⌜αὐτόν⌝[3a], ⌜καὶ ἐκλήθη⌝[4] τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

1 (συνετελέσθησαν) 2 (αἱ ἡμέραι αἱ) 3 (τὸ παιδίον) 4 (ὠνομάσθη)

5. The Presentation in the Temple. V.

ii. 22—40.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ[b] ⌜αὐτῶν⌝[1] κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα παραστῆσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν [T2] νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται[c], 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο ⌜νοσσοὺς⌝[3] περιστερῶν[b].

1 (αὐτοῦ) 2 (+τῷ) 3 (νεοσσοὺς)

Symeon. V.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ ⌜εὐλαβής⌝[1], προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· 26 ⌜καὶ ἦν αὐτῷ κεχρηματισμένον⌝[2] ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν (ἢ) ἂν ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν

1 (εὐσεβής) 2 (κεχρηματισμένος δὲ ἦν)

[a] LXX. Gen. xvii. 12, καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.
[b] Lev. xii. 2, Γυνὴ ἥτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφέδρου αὐτῆς ἀκάθαρτος ἔσται· 3 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· 4 καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθίσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς· παντὸς ἁγγίου οὐχ ἅψεται, καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται,

S. MATTHEW.

VARIOUS.

v. 14.

Luke xii. 51=Matt. x. 34, *δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.* (Matt. *μάχαιραν.*)

v. 19.

Luke ii. 51, *καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.*

v. 20. The phrase *δοξάζειν τὸν θεόν* is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

vv. 21—39. Christ's submission to the Law of Moses is emphasized in these verses. Cf. Gal. iv. 4, *ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.*

v. 21. *πίμπλημι* is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21[b]. *καί* introduces the apodosis Luke vii. 12, Acts i. 10.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (vv. 27, 39). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22[c]. Cf. Rom. xii. 1, *παρακαλῶ οὖν ὑμᾶς...παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον.*

v. 25.

Acts ii. 5, *Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους.*

Acts viii. 2, *συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.*

Acts xxii. 12, *Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον.*

v. 25[b].

Luke xxiv. 21, *ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.*

Acts i. 6, *Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;*

ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς.....6 καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' υἱῷ ἢ ἐπὶ θυγατρί, προσοίσει ἀμνὸν ἐνιαύσιον ἄμωμον εἰς ὁλοκαύτωμα καὶ νοσσὸν περιστερᾶς ἢ τρυγόνα περὶ ἁμαρτίας.....8 ἐὰν δὲ μὴ εὑρίσκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήμψεται δύο τρυγόνας ἢ δύο νοσσοὺς περιστερῶν, μίαν εἰς ὁλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεύς, καὶ καθαρισθήσεται.

[e] Exod. xiii. 12, *καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.*

S. MARK.

S. LUKE, Chapter II.

τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ ⌜εἰθισμένον⌝[3] τοῦ νόμου περὶ αὐτοῦ 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας [T4] καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

29 "Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ cωτήριόν coy[a]
31 ὃ ἡτοίμασας κατὰ πρόcωπον πάντων τῶν
λαῶν[a],
32 φῶc εἰς ἀποκάλγψιν ⌜ἐθνῶν⌝[5b]
καὶ δόξαν λαοῦ σοῦ Ἰcραήλ[c]."

33 καὶ ἦν ⌜ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ⌝[6] θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ ⌜εὐλόγησεν⌝[7] αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ "Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον, 35 καὶ σοῦ [T8] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί."

3 (ἔθος) 4 (+αὐτοῦ) 5 (oculorum) 6 (Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ) 7 (ηὐλόγησεν) 8 +δὲ

Hannah. V.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ[d], αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ[e] νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ [T1] αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν [T2] Ἰερουσαλήμ.

1 (+αὕτη) 2 (+ἐν)

The Return to Nazareth. VI.

39 Καὶ ὡς ἐτέλεσαν ⌜πάντα⌝[1] τὰ κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν εἰς τὴν Γαλειλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ.

1 (ἅπαντα)

Growth in Stature, Wisdom and Popularity. VI.

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο [T1] πληρούμενον ⌜σοφίᾳ⌝[2], καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

1 (+πνεύματι) 2 (σοφίας)

6. The Conversation with the Doctors. V.

ii. 41—52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα[f]. 42 Καὶ ὅτε ἐγένετο ⌜ἐτῶν⌝[1]

1 (αὐτῷ ἔτη)

[a] LXX. Is. xl. 5, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν καὶ ὄψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

[b] LXX. Is. xlix. 6, ἰδοὺ δέδωκά σε [εἰς διαθήκην γένους], εἰς φῶς ἐθνῶν, [τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς].

[c] LXX. Is. xlvi. 13, δέδωκα ἐν Σειὼν σωτηρίαν τῷ Ἰσραὴλ εἰς δόξασμα.

[d] LXX. Gen. xxxv. 26, υἱοὶ δὲ Ζέλφας παιδίσκης Λείας Γὰδ καὶ Ἀσήρ. Gen. xlix. 20, Ἀσήρ, πίων αὐτοῦ ὁ ἄρτος,

S. MATTHEW.

VARIOUS.

v. 37. S. Luke mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note.

v. 38. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, not elsewhere.

ii. 22.

[22, *ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλειλαίας καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ.*]

v. 40.

Luke ii. 52, *καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.*

καὶ αὐτὸς δώσει τρυφὴν ἄρχουσιν. Deut. xxxiii. 24, *καὶ τῷ Ἀσὴρ εἶπεν "Εὐλογητὸς ἀπὸ τέκνων Ἀσήρ, καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ."*

[e] LXX. Cf. 1 Sam. iii. 3, *καὶ Σαμουὴλ ἐκάθευδεν ἐν τῷ ναῷ οὗ ἡ κιβωτὸς τοῦ θεοῦ.*

[f] LXX. Deut. xvi. 16 [*τρεῖς καιροὺς τοῦ ἐνιαυτοῦ*] *ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον Κυρίου...ἐν τῇ ἑορτῇ τῶν ἀζύμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων, καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας.]* Cf. Exod. xxiii. 14—17, xxxiv. 23.

S. MARK.

v. 44. The form συγγενεῦσιν occurs also in Mark vi. 4.

S. LUKE, Chapter II.

δώδεκα, ⌜ἀναβαινόντων αὐτῶν⌝[2] κατὰ τὸ ἔθος τῆς ἑορτῆς ⊤[3]
43 καὶ ⌜τελειωσάντων⌝[4] τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ
⌜ἔγνωσαν οἱ γονεῖς⌝[5] αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι
ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν
τοῖς ⌜συγγενεῦσιν⌝[6] καὶ τοῖς γνωστοῖς, 45 καὶ μὴ εὑρόντες
ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν. 46 καὶ
ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ ⌜καθε-
ζόμενον⌝[7] ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν
καὶ ἐπερωτῶντα αὐτούς· 47 ἐξίσταντο δὲ πάντες οἱ ἀκού-
οντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ
μήτηρ αὐτοῦ "Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ
πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ⊤[8] ζητοῦμέν σε." 49 καὶ
εἶπεν πρὸς αὐτούς "Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι
ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;" 50 καὶ αὐτοὶ οὐ
συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ'
αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν
τῇ καρδίᾳ αὐτῆς.

2 (ἀνέβησαν οἱ γονεῖς αὐτοῦ εἰς Ἱεροσόλυμα ἔχοντες αὐτὸν) 3 (+τῶν ἀζύμων) 4 (τελεσάντων) 5 (ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ) 6 (συγγενέσω) 7 (καθήμενον) 8 (+καὶ λυπούμενοι)

Growth in Wisdom, Stature and Popularity.
VI.

52 Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.[a]

B. FIRST MIXED CONFLATE PORTION.

Chapter iii. 1—22.

(On a Marcan basis.)

7. The History of John the Baptist.

Conflation No. 1.

S. Luke iii. 1—22.

Editorial date. VI.

v. 1[b]. vi. 14.
[ἤκουσεν ὁ **βασιλεὺς** Ἡρῴδης.]
v. 1[c]. viii. 27.
[ἐξῆλθεν ὁ Ἰησοῦς...εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου.]
See also Luke iii. 19 note.

1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καί-
σαρος, ⌜ἡγεμονεύοντος⌝[1] Ποντίου Πειλάτου τῆς Ἰουδαίας,
καὶ τετραρχοῦντος τῆς Γαλειλαίας Ἡρῴδου, Φιλίππου δὲ
τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς τετρα-
αρχοῦντος, 2 ἐπὶ ⌜ἀρχιερέως⌝[2] Ἄννα καὶ Καιάφα,

1 ἐπιτροπεύοντος 2 (ἀρχιερέων)

[a] LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.

v. 50.

S. Luke does not assert that there was on this occasion any supernatural blinding of their understanding, yet from the parallels quoted below, he perhaps meant that. Such blinding is peculiar to S. Luke amongst the Evangelists. It is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, &c.).

Luke ix. 45, *οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό.*

Luke xviii. 34, *καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.*

Luke xxiv. 16, *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.*

v. 51[b].

Luke ii. 19, *ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.*

iii. 1—22. This conflation deserves careful study as a specimen of S. Luke's method of working. With the brief record of the proto-Mark he has combined much from the *Logia*, much from private sources, information being probably furnished by men like Apollos who had been John's disciples. There are also considerable editorial additions, some of which imply careful inquiry, others are mere literary expedients. John's imprisonment is put before Christ's baptism, out of chronological order, for literary convenience.

Marcion's Gospel began with Luke iii. 1, and then proceeded with iv. 31—39, 16—30, 40—xi. 28, thus inverting the order once and omitting chapters i., ii., iii. 2—iv. 15. His other omissions are marked as they occur.

v. 1[a]. xxvii. 2.

[*Πειλάτῳ τῷ ἡγεμόνι.*]

v. 1[b]. xiv. 1.

[*ἤκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ.*]

v. 1[c]. xvi. 13.

[*ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου.*]

v. 2. xxvi. 3.

[*τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα.*]

vv. 1, 2. On this date see the Introduction.

v. 2[a].

Translate "In the high-priesthood of Hannas *or* Caiaphas," for *ἀρχιερέως* is in the singular number. Probably many orthodox Jews hesitated to give the title of high-priest to Caiaphas, who was the mere puppet of the hour, the nominee of the Romans. Cf. Acts iv. 6, *Ἄννας ὁ ἀρχιερεὺς καὶ Καιάφας.*

John xviii. 13, *τὸν Ἰησοῦν...ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.*

S. MARK.

i. 2—6.

2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ (1)
[Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου[a].]
3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, (2)
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,[b]
4 ἐγένετο Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ (3)
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
5 καὶ ἐξεπορεύετο πρὸς αὐτὸν (5)
πᾶσα ἡ Ἰουδαία χώρα (6)
καὶ οἱ Ἱεροσολυμεῖται πάντες, (7)
* * * * * * (8)
καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. (9)
6 καὶ ἦν ὁ Ἰωάνης ἐνδεδυμένος τρίχας καμήλου
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον. (10)

S. LUKE, Chapter III.

The Baptist's Mission. I.

ἐγένετο [ῥῆμα θεοῦ ἐπὶ] Ἰωάνην* [τὸν Ζαχαρίου υἱὸν] ἐν
τῇ ἐρήμῳ. (3)
3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου (8)
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, (4)
4 ὡς γέγραπται ἐν [βίβλῳ λόγων] Ἡσαίου τοῦ προφήτου (1)

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, (2)
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Editorial continuation. VI.

5 πᾶσα φάραγξ πληρωθήσεται
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·
6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.[b]

The Baptist's Preaching. II.

7 [Ἔλεγεν ⌜οὖν⌝[1] τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι
⌜ὑπ'⌝[2] αὐτοῦ]†
"Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν ⌜καρποὺς ἀξίους⌝[3] τῆς μετανοίας·
καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς
Πατέρα ἔχομεν τὸν Ἀβραάμ,
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
9 ἤδη δὲ [καὶ] ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν (καλὸν)
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται."

1 (δὲ) 2 (ἐνώπιον) 3 ἀξίους καρποὺς

The Baptist's Advice to different Classes. IV.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν ποιήσωμεν ⌜1⌝;" 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς "Ὁ ἔχων δύο
χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα

1 (+ἵνα σωθῶμεν)

The phrase *γεννήματα ἐχιδνῶν* is not found in S. Mark and only here in S. Luke, but in S. Matthew it occurs also in xii. 34, and xxiii. 33. In the last of these passages it is applied to the Pharisees, whence perhaps S. Matthew has inferred that it must apply to them here, but his opposition to the Pharisees is persistent.

[a] See Luke vii. 27 note.

S. MATTHEW.

iii. 1—6.

1 [Ἐν δὲ ταῖς ἡμέραις ἐκείναις
παρα]γίνεται Ἰωάνης ὁ βαπτιστὴς κηρύσσων ἐν
τῇ ἐρήμῳ [τῆς Ἰουδαίας]
2 λέγων "Μετανοεῖτε, [ἤγγικεν γὰρ ἡ βασιλεία
τῶν οὐρανῶν[1]."] } (3) (4) †
3 [Οὗτος γάρ ἐστιν] ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου
[λέγοντος] (1)
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.[b] } (2)
4 [Αὐτὸς] δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. } (10)
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (5)
Ἱεροσόλυμα† (7)
καὶ πᾶσα ἡ Ἰουδαία (6)
καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, (8)
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. } (9)

1 Doublet, assimilated from Matt. iv. 17.

VARIOUS.

John i. 6, [ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης. (3)]

John iii. 23, [ἦν δὲ καὶ (ὁ) Ἰωάνης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.]

S. John i. 23,
ἔφη "Ἐγὼ
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Εὐθύνατε τὴν ὁδὸν Κυρίου[b], } (2)
καθὼς εἶπεν Ἡσαίας ὁ προφήτης." (1)

v. 3.

The phrase πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου occurs in Mark i. 28=Luke iv. 37. S. Matthew has περίχωρος also in Matt. xiv. 35, where S. Mark has χώρα, but S. Luke has it in iv. 14, vii. 17, viii. 37, Acts xiv. 6—six times in all. Perhaps therefore it is an editorial addition here; in which case the asterisks may be removed from Mark i. 5, and Mark i. 5—6 will belong to the deutero-Mark, instead of Mark i. 6 only. This would be a great simplification.

v. 3[b]. Cf. John xiii. 10, ὁ λελουμένος οὐκ ἔχει χρείαν (εἰ μὴ τοὺς πόδας) νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος.

iii. 7—10.

7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς]
"Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
Πατέρα ἔχομεν τὸν Ἀβραάμ,
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται."

v. 7. On S. Luke's transference to the rabble of what S. Matthew assigns to the Pharisees and Sadducees, see Introduction and compare Luke xi. 29=Matt. xii. 38, 39, Luke xi. 15=Matt. ix. 34, xii. 24, Luke xii. 54=Matt. xvi. 1.

Luke vii. 29, οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ (sc. Ἰωάνου).

v. 7.

1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης. Rom. i. 18, v. 9 etc.

v. 8[c].

Luke xiii. 16, ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν...xix. 9, καθότι καὶ αὐτὸς (sc. Ζακχαῖος) υἱὸς Ἀβραάμ ἐστιν. xvi. 24, "Πάτερ Ἀβραάμ, ἐλέησόν με." Cf. John viii. 33—58, 2 Cor. xi. 22 etc.

[b] LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. 4 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθεῖαν, καὶ ἡ τραχεῖα εἰς πεδία, 5 [καὶ ὀφθήσεται ἡ δόξα Κυρίου,] καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

S. MARK.

S. LUKE, Chapter III.

ὁμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν;" 13 ὁ δὲ εἶπεν πρὸς αὐτούς "Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε." 14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες "Τί ποιήσωμεν καὶ ἡμεῖς;" καὶ εἶπεν αὐτοῖς "Μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν."

Editorial link. VI.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ χριστός,

εἴη. The optative in indirect questions is frequent in S. Luke, but not in other N.T. writers, who hardly use the optative except to express a wish.

The Baptist's Testimony to Christ. I.

i. 7, 8.

7 καὶ ἐκήρυσσεν λέγων
"Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, (2)
οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. (3)
8 ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι †, (1)
αὐτὸς δὲ βαπτίσει ὑμᾶς * πνεύματι ἁγίῳ * * †." (4)

16 ⌜ἀπεκρίνατο λέγων [πᾶσιν ὁ Ἰωάνης]⌝1
"Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· † (1)
ἔρχεται δὲ ὁ ἰσχυρότερός μου, (2)
οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· (3)
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ⌜ἁγίῳ⌝2 καὶ πυρί. (4)

1 (ἐπιγνοὺς τὰ διανοήματα αὐτῶν εἶπεν) 2 (omit)

Winnowing the corn. II.

17 "οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ
διακαθᾶραι τὴν ἅλωνα αὐτοῦ
καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, †
τὸ δὲ ἄχυρον ⌜κατακαύσει⌝1 πυρὶ ἀσβέστῳ."

1 (κατασβέσει)

Editorial conclusion. VI.

18 Πολλὰ μὲν οὖν καὶ ἕτερα ⌜παρακαλῶν⌝1 εὐηγγελίζετο τὸν λαόν·

19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης,

vi. 17—20.

[17 Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάνην
καὶ ἔδησεν αὐτὸν ἐν φυλακῇ
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ὅτι αὐτὴν ἐγάμησεν·
18 ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι
"Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου."
19 ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ
καὶ ἤθελεν αὐτὸν ἀποκτεῖναι,
καὶ οὐκ ἠδύνατο·
20 ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην,
εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.]

i. 9—11.

9 ⌜Καὶ ἐγένετο⌝1 ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς
ἀπὸ Ναζαρὲτ τῆς Γαλειλαίας
καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάνου.

1 Ἐγένετο

ἐλεγχόμενος ὑπ' αὐτοῦ ⌜2 περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ
καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν,
κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.

1 (παραινῶν) 2 (+πολλάκις)

John baptizes our Lord. I.

21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

S. MATTHEW.

iii. 11, 12.

11 "ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν]· (1)
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, † (2)
οὗ οὐκ εἰμὶ ἱκανὸς **τὰ ὑποδήματα βαστάσαι.** (3)
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. (4)

12 "οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,
καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ,
καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, T1
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ."

1 (+αὐτοῦ)

xiv. 3—5.

[3 Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάνην
ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

4 ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ
"Οὐκ ἔξεστίν σοι ἔχειν αὐτήν·"

5 καὶ θέλων αὐτὸν ἀποκτεῖναι

ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.]

iii. 13—17.

13 Τότε παραγίνεται [ὁ] Ἰησοῦς
ἀπὸ τῆς Γαλειλαίας
ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάνην τοῦ βαπτισθῆναι
ὑπ' αὐτοῦ. †

VARIOUS.

v. 12.

Luke vii. 29, *καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου.*

v. 14c.

Luke xix. 8, *εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.*

v. 14d.

1 Tim. vi. 8, *ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα.* Heb. xiii. 5, *ἀρκούμενοι τοῖς παροῦσιν.* Phil. iv. 11, *ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι.*

v. 15. John i. 19, [*ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν "Σὺ τίς εἶ;" 20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι "Ἐγὼ οὐκ εἰμὶ ὁ χριστός." 21 καὶ ἠρώτησαν αὐτόν "Τί οὖν; (σὺ) Ἠλείας εἶ;" καὶ λέγει "Οὐκ εἰμί." "Ὁ προφήτης εἶ σύ;" καὶ ἀπεκρίθη "Οὔ." 22 εἶπαν οὖν αὐτῷ "Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;"*]

S. John i. 26, 27.

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης λέγων
"Ἐγὼ βαπτίζω ἐν ὕδατι· (1)
[μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε,]
27 ὀπίσω μου ἐρχόμενος, (2)
οὗ οὐκ εἰμὶ ἐγὼ **ἄξιος** ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος." (3)

Doublets:

John i. 15, *ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.*

John i. 30, *ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.*

Acts xiii. 25, *ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ* **ἄξιος** *τὸ ὑπόδημα τῶν ποδῶν λῦσαι.* Acts xviii. 25, *Ἀπολλὼς...ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάνου*: cf. xix. 3, 4, *εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν "Εἰς τὸ Ἰωάνου βάπτισμα." εἶπεν δὲ Παῦλος "Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν."* Acts i. 5, *Ἰωάνης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ*: cf. xi. 16.

v. 16e. Cf. S. John iii. 5, [*ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.*]

v. 19.

S. Luke does not name Herod's brother. S. Mark and S. Matthew call him Philip, perhaps confusing him with the tetrarch. His real name is probably unknown.

v. 20c. S. John iii. 24, [*οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης.*]

The Baptist's execution is only incidentally alluded to by S. Luke (ix. 9).

v. 21b. S. Luke mentions our Lord's habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Synoptists support him. All three mention our Lord's praying in Gethsemane: also Mark i. 35, vi. 46 = Matt. xiv. 23.

S. MARK. S. LUKE, Chapter III.

ἀνεῳχθῆναι τὸν οὐρανὸν

10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος
εἶδεν σχιζομένους τοὺς οὐρανοὺς
καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἅγιον σωματικῷ εἴδει]
ὡς περιστερὰν ⌜ἐπ'⌝1 αὐτόν,

11 καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν
"Σὺ εἶ ὁ γίός μογ ὁ ἀγαπητός,
ἐν σοὶ εὐδόκησα."

καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι
"⌜Σὺ εἶ ὁ γίός μογ ὁ ἀγαπητός,
ἐν σοὶ εὐδόκησα⌝a 2."

Cf. ix. 7, [καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ."]

1 (εἰς) 2 (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

C. SECOND NON-MARCAN PORTION.

iii. 23—38.

VARIOUS. S. LUKE, Chapter III.

The Genealogy. V.

Names which are not found in S. Matthew's genealogy are printed in thick type, and differences in spelling are also thus marked. Where the names are taken from the Old Testament, the common English equivalents are given in the margin.

iii. 23—38.

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli, as S. Luke states, in consequence of Levirate marriage (Eusebius *H. E.* i. 7. 4).

23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, (1)
ὢν υἱός, ὡς ἐνομίζετο,] Ἰωσήφ (2)
τοῦ Ἡλεί (3)
24 ⌜τοῦ Ματθάτ (4)
τοῦ Λευεί⌝1 (5)
τοῦ Μελχεί (6)
τοῦ Ἰανναί (7)
τοῦ Ἰωσήφ (8)
25 τοῦ Ματταθίου (9)
τοῦ Ἀμώς (10)
τοῦ Ναούμ (11)
τοῦ Ἐσλεί (12)
τοῦ Ναγγαί (13)
26 τοῦ Μαάθ (14)
τοῦ Ματταθίου (15)
τοῦ Σεμεείν (16)
τοῦ Ἰωσήχ (17)
τοῦ ⌜Ἰωδά⌝2 (18)
27 τοῦ ⌜Ἰωανάν⌝3 (19)
τοῦ Ῥησά (20)
Zerubbabel τοῦ Ζοροβαβέλ (21)
Shealtiel τοῦ Σαλαθιήλ (22)
τοῦ Νηρεί (23)
28 τοῦ Μελχεί (24)
τοῦ Ἀδδεί (25)

1 Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβαβέλ.....

According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 etc., in which Zerubbabel is called son (=heir?) of Shealtiel.

1 (omit) 2 (Ἰούδα) 3 (Ἰωνάν)

[a] LXX. Isai. xlii. 1, Ἰακὼβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου.

S. MATTHEW.

[14 ὁ δὲ διεκώλυεν αὐτὸν λέγων "Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ⌜αὐτῷ⌝ "Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν.]

16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος·
καὶ ἰδοὺ ἠνεῴχθησαν οἱ οὐρανοί,
καὶ εἶδεν πνεῦμα [θεοῦ] καταβαῖνον ὡσεὶ περιστερὰν
[ἐρχόμενον] ἐπ' αὐτόν· †
17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα]
"Οὗτός ἐστιν ὁ ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ,
ΕΝ Ω ΕΥΔΟΚΗΣΑ."

Doublet: xvii. 5[b] (assimilated),
καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα
"Οὗτός ἐστιν ὁ ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ,
ΕΝ Ω ΕΥΔΟΚΗΣΑ."

1 πρὸς αὐτόν

VARIOUS.

S. John i. 32.

[καὶ ἐμαρτύρησεν Ἰωάνης λέγων ὅτι]
"Τεθέαμαι
τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ,
[καὶ ἔμεινεν ἐπ' αὐτόν."]

v. 22.

Acts x. 38, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.

Luke ix. 35, καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα "Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε."

Our Lord's Baptism should be compared with Isaiah's Call (Is. vi.) and Jeremiah's (Jer. i. 4—19), for at baptism our Lord was anointed to be the Messiah (Luke iv. 18).

The Genealogy is not numbered as a Church Lesson, for which purpose it is hardly suitable.

Names or parts of names which are not found in S. Luke's genealogy are printed in thick type.

i. 1—17.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ.

First Division: fourteen Generations.

(1) (2) 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
(3) Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
(4) Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν [καὶ τοὺς ἀδελφοὺς αὐτοῦ],
(5) 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς [καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ],
(6) Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,
(7) Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
(8) 4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
(9) Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών,
(10) Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
(11) 5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς [ἐκ τῆς Ῥαχάβ],
(12) Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ [ἐκ τῆς Ῥούθ],
(13) Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
(14) 6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα].

Second Division: fourteen Generations.

(15) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα [ἐκ τῆς τοῦ Οὐρίου],
(16) 7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
(17) Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,

S. John viii. 57.

[εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν "Πεντήκοντα ἔτη οὔπω ἔχεις."]

S. John i. 14.

[καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.]

VARIOUS.

The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—13, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxv. 26, xxi. 2, 3, xi. 10—26, v. 3—32, iv. 25, v. 1—3, &c.

1 Chronicles i.—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν [τῷ Δαυεὶδ] ἐν Ἰερουσαλήμ· Σάμαν, Σωβάν, Ναθάν, καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν.....Δαυεὶδ

12 καὶ Ὠβὴδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὠβήδ

11 καὶ Σαλμὼν ἐγέννησεν τὸν Βόος

καὶ Ναασσὼν ἐγέννησεν τὸν Σαλμών

10 καὶ Ἀμιναδὰβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμιναδάβ

9 καὶ υἱοὶ Ἑσερών·.....Ἀράμ.

5 υἱοὶ Φαρές· Ἀρσών....

4 καὶ Θαμὰρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.

1 ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ· Ῥουβήν...Ἰουδά...

i. 34 υἱοὶ Ἰσαάκ· Ἰακὼβ καὶ Ἠσαύ.

28 υἱοὶ δὲ Ἀβραάμ· Ἰσαὰκ καὶ Ἰσμαήλ.

27 Ἀβραάμ

26 Θάρα

Ναχώρ

Σερούχ

25 Ῥαγαύ

Φάλεχ

Ἔβερ

24 Σαλά

*b

17 υἱοὶ Σήμ·.....Ἀρφαξάδ

4 υἱοὶ Νῶε Σήμ, Χάμ, Ἰάφεθ

Νῶε

3 Λάμεχ

S. LUKE, Chapter III.

		τοῦ Κωσάμ	(26)
		τοῦ [1]Ἐλμαδάμ[4]	(27)
		τοῦ Ἤρ	(28)
	29	τοῦ [2]Ἰησοῦ[5]	(29)
		τοῦ Ἐλιέζερ	(30)
		τοῦ Ἰωρείμ	(31)
		τοῦ Ματθάτ	(32)
		τοῦ Λευεί	(33)
	30	τοῦ Συμεών	(34)
		τοῦ Ἰούδα	(35)
		τοῦ Ἰωσήφ	(36)
		τοῦ [3]Ἰωνάμ[6]	(37)
		τοῦ Ἐλιακείμ	(38)
	31	τοῦ Μελεά	(39)
		τοῦ [4]Μεννά[7]	(40)
		τοῦ Ματταθά	(41)
		τοῦ [5]Ναθάμ[8]	(42)
David		τοῦ Δαυείδ[a]	(43)
Jesse	32	τοῦ Ἰεσσαί	(44)
Obed		τοῦ [6]Ἰωβήλ[9]	(45)
Boaz		τοῦ Βοός	(46)
Salmon or Salma		τοῦ [7]Σαλά[10]	(47)
Nahshon		τοῦ Ναασσών	(48)
Amminadab	33	[8]τοῦ Ἀδμείν	(49)
Ram		τοῦ Ἀρνεί[11]	(50)
Hezron		τοῦ Ἐσρών	(51)
Pharez or Perez		τοῦ Φαρές	(52)
Judah		τοῦ Ἰούδα	(53)
Jacob	34	τοῦ Ἰακώβ	(54)
Isaac		τοῦ [9]Ἰσαάκ[12]	(55)
Abraham		τοῦ Ἀβραάμ	(56)
Terah		τοῦ Θαρά	(57)
Náhor		τοῦ Ναχώρ	(58)
Serug	35	τοῦ Σερούχ	(59)
Reu		τοῦ Ῥαγαύ	(60)
Peleg		τοῦ Φάλεκ	(61)
Eber		τοῦ Ἔβερ	(62)
Shelah		τοῦ Σαλά	(63)
——	36	[10]τοῦ Καινάμ[13]b	(64)
Arpachshad or Arphaxad		τοῦ Ἀρφαξάδ	(65)
Shem		τοῦ Σήμ	(66)
Noah		τοῦ Νῶε	(67)
Lamech		τοῦ Λάμεχ	(68)

4 (Ἐλμωδάμ) 5 (Ἰωσῆ) 6 (Ἰωνάν v. Ἰωανάν) 7 (Μαϊνάν) 8 (Ναθάν) 9 (Ὠβήδ v. Ὠβήλ) 10 (Σαλμών) 11 (τοῦ Ἀμιναδάβ (-αδάμ) τοῦ Ἀράμ) v. τοῦ Ἀδάμ τοῦ Ἀδμείν τοῦ Ἀρνεί 12 (Ἰσάκ) 13 (omit)

[a] In Cod. D of S. Luke iii. 23—38, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uzziah, Amaziah and Joash—whom S. Matthew

S. MATTHEW.

(18) Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
(19) 8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
(20) Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
(21) Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,
9 Ὀζείας δὲ ἐγέννησεν * *
* * * * *
* * * * *
(22) * * * τὸν Ἰωαθάμ,
(23) Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχας,
(24) Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
(25) 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
(26) Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
(27) Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
11 Ἰωσείας δὲ ἐγέννησεν * *
(28) * * * τὸν Ἰεχονίαν [καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Third Division: thirteen[1] *Generations.*

(29) 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος] Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ,
(30) Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
(31) 13 Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ,
(32) Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
(33) Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
(34) 14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ,
(35) Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
(36) Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
(37) 15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,
(38) Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν,
(39) Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
(40) 16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας,
(41) ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Conclusion.

[17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.]

VARIOUS.

v. 31.

Rom. i. 3, Ἰησοῦ Χριστοῦ ... τοῦ γενομένου ἐκ σπέρματος Δαγεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαγείδ.

John vii. 42, οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαγείδ;

v. 33.

Heb. vii. 14, πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

[1] One line seems to have been lost from the third Division.

omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

[b] Cainan is found in the LXX. of Gen. xi. 12—13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

VARIOUS.	S. LUKE, Chapter III.		
Μαθθουσάλα	Methuselah	37 τοῦ Μαθουσάλα	(69)
Ἐνώχ	Enoch	τοῦ Ἐνώχ	(70)
2 Ἰάρεδ	Jared	τοῦ Ἰάρετ	(71)
Μαλελεήλ	Mahalaleel	τοῦ Μαλελεήλ	(72)
Καινάν	Cainan or Kenan	τοῦ Καινάμ	(73)
1 Ἐνώς	Enosh	38 τοῦ Ἐνώς	(74)
Σήθ	Seth	τοῦ Σήθ	(75)
Ἀδάμ.	The man or Adam	τοῦ Ἀδάμ	(76)
		τοῦ θεοῦ.	(77)

D. SECOND COLLECTION OF MIXED CONFLATE MATTER.

Chapter iv. 1—30.

(Marcan basis at first, then Marcan scraps.)

8. The Temptation. I. II.

Conflation No. 2.

S. MARK. i. 12, 13.	S. LUKE, Chapter IV. iv. 1—13.
12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. (1)	1 Ἰησοῦς δὲ [πλήρης πνεύματος ⌜ἁγίου⌝1 ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου,] καὶ ἤγετο ἐν τῷ πνεύματι ⌜ἐν τῇ ἐρήμῳ⌝2 2 ἡμέρας τεσσεράκοντα (2)
13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας (2)	
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3) καὶ ἦν μετὰ τῶν θηρίων,	πειραζόμενος ὑπὸ τοῦ διαβόλου. (3)
	1 (omit) 2 (εἰς τὴν ἔρημον)

First Temptation.

Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ⊤1 ἐπείνασεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †
"Εἰ υἱὸς εἶ τοῦ θεοῦ,
εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος." †
4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς] "Γέγραπται [ὅτι]
Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος[a] ⊤2."

1 (+ ὕστερον) 2 (+ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ)

Second (Third) Temptation.

5 Καὶ ἀναγαγὼν αὐτὸν ⊤1 * * * *

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης
[ἐν στιγμῇ χρόνου]·
6 καὶ εἶπεν αὐτῷ [ὁ διάβολος] "Σοὶ δώσω †

1 (+ εἰς ὄρος ὑψηλὸν ± λίαν)

[a] LXX. Deut. viii. 3, οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι [τῷ] ἐκπορευομένῳ διὰ στόματος θεοῦ [ζήσεται ὁ ἄνθρωπος].

S. MATTHEW. VARIOUS.

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 593 years, giving an average of 27 years to a generation. S. Matthew in this section gives 13 names with an average of 46 years to a generation. In the second section (Nerei to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 383 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

iv. 1—13. Into the brief Marcan record three Temptations, probably derived from the *Logia*, have been (independently?) conflated by S. Matthew and S. Luke, and (therefore?) in different order. Perhaps the three Temptations were not grouped together in the *Logia*, but given at wide intervals, probably because they really happened to our Lord, not within the forty days, but at three great crises in His ministry. See the Introduction and compare for the inverted order Luke xi. 29—36, 37—54, xxii. 14—23. S. Luke omits the ministry of angels, perhaps because it was not contained in the proto-Mark; also he and S. Matthew omit that our Lord "was with the lesser beasts" (i.e. jackals etc.), perhaps because that clause belongs to the trito-Mark. See Introduction.

iv. 1—11.

1 Τότε [ὁ Ἰησοῦς] *ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος,* (1) †

πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3)

2 *καὶ νηστεύσας ἡμέρας τεσσεράκοντα* (2) [*καὶ νύκτας τεσσεράκοντα*] *ὕστερον ἐπείνασεν.*

3 Καὶ *προσελθὼν ὁ πειράζων εἶπεν αὐτῷ*
"Εἰ *υἱὸς εἶ τοῦ θεοῦ,*
εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."

4 *ὁ δὲ ἀποκριθεὶς εἶπεν* "Γέγραπται
Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος[a],
ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ."

(N.B. Difference in order.)

8 *Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν,*
καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
καὶ τὴν δόξαν αὐτῶν, (1)
9 *καὶ εἶπεν αὐτῷ* "Ταῦτά *σοι πάντα δώσω* † †

v. 1[a]. On *πλήρης κ.τ.λ.* see i. 15[b] note.

v. 2.

Heb. ii. 18, *πέπονθεν αὐτὸς πειρασθείς.*

Heb. iv. 15, *ἔχομεν ἀρχιερέα.....πεπειρασμένον .. κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.*

Luke xxii. 28, *ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.*

Luke xi. 4 (=Matt. vi. 13), *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.*

Luke xxii. 40, 46 (=Mark xiv. 38=Matt. xxvi. 41), *προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.*

1 Cor. x. 13, *πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος.*

James i. 2, *πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσητε ποικίλοις.* i. 12, *μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, κ.τ.λ.*

S. MARK.

S. LUKE, Chapter IV.

[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, (1)
[ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω δίδωμι αὐτήν·]
7 [σὺ οὖν] ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, [ἔσται σοῦ πᾶσα.]"

8 καὶ [ἀποκριθεὶς] ⌜ὁ Ἰησοῦς εἶπεν αὐτῷ⌝[2]
"Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις
καὶ αὐτῷ μόνῳ λατρεύσεις[a]."

2 αὐτῷ εἶπεν [ὁ] Ἰησοῦς

Third (Second) Temptation.

9 Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ

καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
καὶ εἶπεν (αὐτῷ) "Εἰ υἱὸς εἶ τοῦ θεοῦ,
βάλε σεαυτὸν [ἐντεῦθεν] κάτω· 10 γέγραπται γὰρ ὅτι
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
[τοῦ διαφυλάξαι σε],
11 καὶ [ὅτι] ἐπὶ χειρῶν ἀροῦσίν σε
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου[c]."
12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ὅτι] "Εἴρηται
Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου[d]."

Editorial Conclusion.

13 Καὶ [συντελέσας πάντα πειρασμὸν] ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ [ἄχρι καιροῦ]. †

* * * * *

καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. (4)

9. A Visit to Nazareth. I. V.

Conflation No. 3.

i. 14.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλειλαίαν
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ λέγων ὅτι
"Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· (1)
μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ." (2)

vi. 6 [Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.]
i. 21 [τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.]
i. 39 [ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν.]
iii. 1 [καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν.]
vi. 2 ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ.

iv. 14—30.

14 Καὶ * * * * * ὑπέστρεψεν ὁ Ἰησοῦς
[ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλειλαίαν. } †

[καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.
15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.]

vi. 1—6[a] (Scraps).

1 Καὶ
ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα (1) αὐτοῦ,
καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
2 Καὶ γενομένου σαββάτου

ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ·

16 Καὶ
ἦλθεν εἰς Ναζαρά, οὗ ἦν ⌜τεθραμμένος⌝[1],

καὶ εἰσῆλθεν [κατὰ τὸ εἰωθὸς αὐτῷ] ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι.

1 ἀνατεθραμμένος

[a] LXX. Deut. vi. 13, Κύριον τὸν θεόν σου **φοβηθήσῃ** καὶ αὐτῷ * λατρεύσεις.
[b] Matt. xxvii. 53.

S. MATTHEW.

ἐὰν πεσὼν προσκυνήσῃς μοι."

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ὕπαγε, [T1] Σατανᾶ· γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσειςa."

(N.B. Difference in order.)

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλινb.
καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ θεοῦ,
βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι
Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σουc."
7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν γέγραπται
Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σουd."

11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος.

καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (4)
1 (+ὀπίσω μου)

VARIOUS.

v. 6. S. Luke's additions appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, *νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω*. Cf. xiv. 30, xvi. 11. Ephes. ii. 2, *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος*. 2 Cor. iv. 4, *ὁ θεὸς τοῦ αἰῶνος τούτου*.

v. 10c. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him," "A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

iv. 12.

12 [Ἀκούσας] δὲ ὅτι Ἰωάνης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλειλαίαν. κ.τ.λ.

iv. 17 [Ἀπὸ τότε] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν "[T2] Μετανοεῖτε, (2)
ἤγγικεν γὰρ [T1] ἡ βασιλεία τῶν οὐρανῶν." (1)

iv. 23 [καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλειλαίᾳ,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]
1 Ἤγγικεν

Doublet:
ix. 35 [καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]
iv. 24 [καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν.]
xiii. 54 [ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν.]

v. 14a. On *τῇ δυνάμει κ.τ.λ.* see i. 15b note.

v. 14b.

Acts x. 37, *ἀρξάμενος ἀπὸ τῆς Γαλειλαίας*.

John i. 43, *τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλειλαίαν*.

John iv. 3, *ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλειλαίαν*.

John iv. 43, *μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλειλαίαν*.

v. 15.

John vi. 59, *ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ*.

John xviii. 20, *ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ*.

Luke iv. 44, *καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας*.

Luke vi. 6, *ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν*.

Luke xiii. 10, *ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν*.

v. 16.

The form Ναζαρά is well supported here and in Matt. iv. 23; elsewhere Ναζαρέθ or Ναζαρέτ is found.

v. 16c. Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 (=Luke iv. 31), i. 39 (=Luke iv. 44), iii. 1 (=Luke vi. 6=Matt. xii. 9), Matt. iv. 23, ix. 35, Luke xiii. 10, John vi. 59, xviii. 20.

xiii. 53—58.

53 Καὶ [ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,]
μετῆρεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα (1) αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

c LXX. Ps. xci. 11, *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε [ἐν ταῖς ὁδοῖς σου]. ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.*
d LXX. Deut. vi. 16, *οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.*

S. MARK.

S. Luke has combined some new non-Marcan matter with fragments of the deutero-Mark which he has taken out of its proper order, probably because he did not know that order. See Introduction. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο
λέγοντες
"Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ,
καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;
3 οὐχ οὗτός ἐστιν ⌜ὁ τέκτων⌝[1],
ὁ υἱὸς τῆς Μαρίας
καὶ ἀδελφὸς Ἰακώβου καὶ ⌜Ἰωσῆτος⌝[2]
καὶ Ἰούδα καὶ Σίμωνος;
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;"

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
"Οὐκ ἔστιν προφήτης ἄτιμος
εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ
καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ."
5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν·
6 καὶ ⌜ἐθαύμασεν⌝[3] διὰ τὴν ἀπιστίαν αὐτῶν.

1 (ὁ τοῦ τέκτονος υἱὸς καὶ or omit)
2 (Ἰωσὴφ vel Ἰωσῆ) 3 ἐθαύμαζεν

S. LUKE, Chapter IV.

17 καὶ ἐπεδόθη αὐτῷ ⌜βιβλίον τοῦ προφήτου Ἡσαΐου⌝[2], καὶ
ἀνοίξας τὸ βιβλίον εὗρεν (τὸν) τόπον οὗ ἦν γεγραμμένον
18 Πνεῦμα Κυρίου ἐπ' ἐμέ,
οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ
τυφλοῖς ἀνάβλεψιν,
[ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,]
19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν[a].
20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι "Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν." 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ,
καὶ ἔλεγον
"Οὐχὶ
υἱός ἐστιν Ἰωσὴφ οὗτος;"
23 καὶ εἶπεν πρὸς αὐτούς "Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι (ι) σου."
24 εἶπεν δέ "Ἀμὴν λέγω ὑμῖν ὅτι
οὐδεὶς προφήτης δεκτός ἐστιν
ἐν τῇ πατρίδι αὐτοῦ.
25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς [3] ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς ⌜Σιδωνίας⌝[4] πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος[b]." 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

2 (ὁ προφήτης Ἡσαίας) 3 +ἐπὶ 4 (Σιδῶνος)

E. FIRST COLLECTION OF MARCAN MATTER.

Chapter iv. 31—44.

10. A Day of Healing and its Sequel. I.

The Demoniac in the Synagogue.

i. 21—39.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ.

iv. 31—44.

31 Καὶ [κατ]ἦλθεν εἰς Καφαρναοὺμ [πόλιν τῆς Γαλιλαίας][1].

1 (+τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ)

[a] LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με [ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν], κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν * * * * καλέσαι ἐνιαυτὸν Κυρίου δεκτόν. lviii. 6, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει.

[b] LXX. 1 Kings xvii. 1, Ζῇ Κύριος...εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός. 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα

S. MATTHEW.

ὥστε ἐκπλήσσεσθαι αὐτοὺς
καὶ λέγειν
"Πόθεν τούτῳ ἡ σοφία αὕτη
καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;
οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ
καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ
καὶ Σίμων καὶ Ἰούδας; †
56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πᾶσαι] πρὸς ἡμᾶς εἰσίν; †
πόθεν οὖν τούτῳ ταῦτα πάντα;"
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
"Οὐκ ἔστιν προφήτης ἄτιμος
εἰ μὴ ἐν τῇ [1] πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ."
58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς

* * διὰ τὴν ἀπιστίαν αὐτῶν.

1 + ἰδίᾳ

iv. 13, vii. 28ᵇ, 29.

13 καὶ [καταλιπὼν τὴν Ναζαρὰ] ἐλθὼν [κατῴκησεν] εἰς Καφαρναοὺμ

VARIOUS.

v. 18ᵃ. On πνεῦμα κ.τ.λ. see i. 15ᵇ, note.

v. 20. On ὑπηρέτης see i. 2, note.

v. 22ᶠ.

(1) John i. 45, ['Ιησοῦν υἱὸν τοῦ 'Ιωσήφ.]
John vi. 42, [οὐχ οὗτός ἐστιν 'Ιησοῦς ὁ υἱὸς 'Ιωσήφ;]
Luke iii. 23, [ὢν υἱός, ὡς ἐνομίζετο, 'Ιωσήφ.]

v. 24ᵇ.

John iv. 44, [αὐτὸς γὰρ 'Ιησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.]

v. 25.

James v. 17, 'Ηλείας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

v. 25. S. Luke mentions widows nine times against S. Mark's thrice and S. Matthew's not once. See xxi. 1 note.

vv. 29, 30.

John viii. 59, [ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· 'Ιησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.]

Luke xxiv. 31, [καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.]

S. Mark apparently describes these events as happening within twenty-four hours, and in this S. Luke follows him. It is quite possible that this is only S. Mark's usual way of composition.

John ii. 12, [μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.]

v. 31ᵃ. Similar geographical notes for the sake of foreign readers are given in vi. 17, viii. 26.

Κυρίου πρὸς 'Ηλειού "'Ανάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε." xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς 'Ηλειοὺ **ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ.** 2 Kings v. 1—14, καὶ Ναιμὰν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας...λελεπρωμένος...καὶ ἐβαπτίσατο ἐν τῷ 'Ιορδάνῃ ἑπτάκι κατὰ τὸ ῥῆμα 'Ελεισαῖε καὶ...ἐκαθαρίσθη.

S. MARK.

Καὶ εὐθὺς τοῖς σάββασιν ⌜εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν⌝[1].

22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς.
23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
καὶ ἀνέκραξεν 24 λέγων
"Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες ἀπολέσαι ἡμᾶς;
⌜οἶδά⌝[2] σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."
25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)
"Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ."
26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
καὶ φωνήσαν φωνῇ μεγάλῃ (1)
ἐξῆλθεν ἐξ αὐτοῦ.
27 καὶ ἐθαμβήθησαν ἅπαντες,
ὥστε συνζητεῖν ⌜αὐτοὺς⌝[3] λέγοντας
"Τί ἐστιν τοῦτο; διδαχὴ καινὴ·
κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει,
καὶ ὑπακούουσιν αὐτῷ."
28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ
εἰς ὅλην τὴν περίχωρον τῆς Γαλειλαίας.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ⌜ἐξελθόντες
ἦλθαν⌝[4] εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου
μετὰ Ἰακώβου καὶ Ἰωάνου.
30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα,
καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
31 καὶ προσελθὼν ἤγειρεν αὐτὴν
κρατήσας τῆς χειρός·
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
καὶ * * διηκόνει αὐτοῖς.

1 ἐδίδασκεν εἰς τὴν συναγωγήν 2 οἴδαμεν 3 πρὸς ἑαυτοὺς 4 ἐξελθὼν ἦλθεν

32 Ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος,
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας
καὶ τοὺς δαιμονιζομένους·
33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, (1)
καὶ δαιμόνια πολλὰ ἐξέβαλεν, (2) †
καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια,
ὅτι ἤδεισαν αὐτὸν * (Χριστὸν εἶναι).

With Luke iv. 41[b], cf. Mark iii. 11—12.

[11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ."
12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.]

S. LUKE, Chapter IV.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·

32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

33 καὶ ἐν τῇ συναγωγῇ ἦν †
ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,
καὶ ἀνέκραξεν φωνῇ μεγάλῃ ⊤1 (1)
34 "[⌜Ἔα,⌝[2] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες ⊤3 ἀπολέσαι ἡμᾶς;
οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."
35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
"Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ."
καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον [⌜εἰς τὸ μέσον⌝[4]]
ἐξῆλθεν ἀπ' αὐτοῦ [μηδὲν βλάψαν αὐτόν].
36 καὶ ἐγένετο θάμβος ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες
"Τίς ὁ λόγος οὗτος
ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, †
καὶ ἐξέρχονται;"
37 Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ
εἰς πάντα τόπον τῆς περιχώρου.

1 (+λέγων) 2 (omit) 3 (+ὧδε) 4 (ἀνακραυγάσαν τε)

S. Peter's Wife's Mother healed of a Fever.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος ⊤1.
πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ [μεγάλῳ],
καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

39 καὶ ἐπιστὰς ἐπάνω αὐτῆς [ἐπετίμησεν τῷ πυρετῷ],
καὶ ἀφῆκεν αὐτήν·
[παραχρῆμα] ⌜δὲ ἀναστᾶσα διηκόνει⌝[2] αὐτοῖς.

1 (+καὶ Ἀνδρέου) 2 (ὥστε ἀναστᾶσαν αὐτὴν διακονεῖν)

Healings and Exorcisms.

40 ⌜Δύνοντος⌝[1] δὲ τοῦ ἡλίου
⌜ἅπαντες⌝[2] ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις
ἤγαγον αὐτοὺς πρὸς αὐτόν· } †
ὁ δὲ [ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς] ⌜ἐθεράπευεν⌝[3] αὐτούς.
41 ⌜ἐξήρχετο⌝[4] δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
[⌜κράζοντα⌝[5] καὶ λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ".]
καὶ [ἐπιτιμῶν] οὐκ εἴα αὐτὰ λαλεῖν,
ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι. †

1 (δύσαντος) 2 πάντες 3 ἐθεράπευσεν 4 ἐξήρχοντο 5 (κραυγάζοντα)

S. MATTHEW.

[τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.]

vii. 28 ...ἐξεπλήσσοντο [οἱ ὄχλοι] ἐπὶ τῇ διδαχῇ αὐτοῦ·
29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν] ⊤1.

1 (+καὶ οἱ Φαρισαῖοι)

viii. 14—17.

14 Καὶ
ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν Πέτρου

εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

15 καὶ
ἥψατο τῆς χειρὸς αὐτῆς,
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.

16 Ὀψίας δὲ γενομένης
προσήνεγκαν αὐτῷ
δαιμονιζομένους πολλούς· } †

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)
καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †
17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος
Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
ἐβάστασεν.

VARIOUS.

v. 31b. On our Lord's teaching in synagogues see iv. 16 note.

v. 33.

Acts x. 38, Ἰησοῦν...ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.

vv. 33, 34.

Luke viii. 28, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν "Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ (τοῦ θεοῦ) τοῦ ὑψίστου;"

v. 35c.

Luke ix. 42, ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν.

Luke vi. 8, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον = Mark iii. 3.

v. 36d. δύναμις is also added to ἐξουσία editorially in Luke ix. 1, by the usual assimilation.

v. 37.

Luke v. 15, διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ.

v. 38. S. Luke uses συνέχω nine times, S. Matthew once, S. Paul twice.

v. 39a. S. Luke uses ἐπέστην 16 times, ἐφεστώς twice; S. Paul uses ἐφίστασθαι twice. Other N.T. writers do not use the word at all.

v. 39c. S. Luke uses παραχρῆμα 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

v. 41d. S. Mark's Χριστός without the article and therefore as a proper name is a later Apostolic use. Cf. Mark ix. 41.

S. MARK.

35 Καὶ πρωὶ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν
(καὶ ἀπῆλθεν) εἰς ἔρημον τόπον
κἀκεῖ προσηύχετο.
36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,
37 καὶ εὗρον αὐτὸν
καὶ λέγουσιν αὐτῷ ὅτι "Πάντες ζητοῦσίν σε."
38 καὶ λέγει αὐτοῖς
"Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις,
ἵνα καὶ ἐκεῖ κηρύξω,
εἰς τοῦτο γὰρ ἐξῆλθον."
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν
εἰς ὅλην τὴν Γαλειλαίαν
καὶ τὰ δαιμόνια ἐκβάλλων.

S. LUKE, Chapter IV.

Retirement and fresh activity.

42 **Γενομένης δὲ ἡμέρας ἐξελθὼν**
ἐπορεύθη εἰς ἔρημον τόπον·

καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν,
καὶ ἦλθον ἕως αὐτοῦ,
[καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.]
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι
"Καὶ ταῖς ἑτέραις πόλεσιν
⌜εὐαγγελίσασθαί με δεῖ⌝[1] [τὴν βασιλείαν τοῦ θεοῦ],
ὅτι ἐπὶ τοῦτο ἀπεστάλην."
44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς
τῆς ⌜Ἰουδαίας⌝[2].

1 εὐαγγελίσασθαι δεῖ με 2 (Γαλειλαίας)

F. THIRD COLLECTION OF MIXED CONFLATE MATTER.

Chapter v. 1—11, with Marcan scraps.

11. The Calling of SS. Simon, (Andrew,) James and John. I. IV.

Conflation No. 4.

S. MARK.

i. 16—20 (scrap).

16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλειλαίας (1)
εἶδεν Σίμωνα
καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος
ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ,
ἦσαν γὰρ ἁλεεῖς·

If S. Mark gives us S. Peter's account, it can hardly be but that S. Luke has misplaced this miracle; for it is inconceivable that S. Peter should have forgotten an incident which, according to S. Luke, was the turning point of his life. Harmonists have long insisted on the differences between S. Luke's narrative and S. John's, but these differences are hardly greater than we always find when we have independent accounts of the same event. If the narrative reached S. Luke without preface or date, he might very reasonably infer from its contents that it belonged to this occasion.

S. LUKE, Chapter V.

v. 1—11.

1 [Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ ⌜καὶ⌝[1]
ἀκούειν τὸν λόγον τοῦ θεοῦ]
⌜καὶ αὐτὸς ἦν ἑστὼς⌝[2] παρὰ τὴν λίμνην ⌜Γεννησαρέτ⌝[3], (1)
[2 καὶ εἶδεν ⌜πλοῖα δύο⌝[4] ἑστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες ⌜ἔπλυνον⌝[5] τὰ δίκτυα.] (3)

1 (τοῦ) 2 (ἑστῶτος αὐτοῦ) 3 (Γεννησάρ) 4 δύο πλοιάρια 5 ἔπλυναν

The Draught of Fishes. IV.

3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ⌜ὀλίγον⌝[1], καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. 4 ⌜ὡς⌝[2] δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα "Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν." 5 καὶ ἀποκριθεὶς Σίμων εἶπεν "⌜Ἐπιστάτα⌝[3], δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου ⌜χαλάσω τὰ

1 ὅσον ὅσον 2 (ὅτε) 3 (διδάσκαλε)

S. MATTHEW. VARIOUS.

v. 42. *πορεύομαι* is only once used by S. Mark but is a favourite word with S. Luke.

v. 44[b]. S. Luke alone amongst New Testament writers gives *Ἰουδαία* when he means "Jewry" or the "country of the Jews," i.e. the whole of Palestine including Galilee: e.g. i. 5, vi. 17, vii. 17, xxiii. 5. He does however use the word in the stricter sense sometimes, e.g. ii. 4, v. 17.

S. Luke differs from S. Mark in placing S. Peter's Call after the healing of S. Peter's wife's mother. He also combines with it the Draught of fishes. His reasons for acting thus are discussed in the Introduction. Probably Mark i. 16—20 belongs to the deutero-Mark. S. Luke makes no mention of Andrew here.

v. 1[c]. *λίμνη* occurs in Luke v. 1, 2, viii. 22, 23, 33. The other Gospels incorrectly use *θάλασσα* instead.

v. 5. *ἐπιστάτης* occurs seven times in S. Luke's Gospel but in no other N.T. book. It is used occasionally by the LXX.

iv. 18—22.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλειλαίας (1) εἶδεν [δύο ἀδελφούς,] Σίμωνα [τὸν λεγόμενον Πέτρον] καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἁλεεῖς·

S. John i. 40—42; xxi. 1—14.

40 [Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων αὐτῷ. 41 εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Εὑρήκαμεν τὸν Μεσσίαν" (ὅ ἐστιν μεθερμηνευόμενον Χριστός). 42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλειλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος "Ὑπάγω ἁλιεύειν"· λέγουσιν αὐτῷ "Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί." ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4 πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς [εἰς][1] τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν αὐτοῖς Ἰησοῦς "Παιδία, μή τι προσφάγιον ἔχετε;" ἀπεκρίθησαν αὐτῷ "Οὔ." 6 ὁ δὲ εἶπεν αὐτοῖς "Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε." ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ "Ὁ κύριός ἐστιν." Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ

1 ἐπὶ

S. MARK.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
"Δεῦτε ὀπίσω μου,
καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων."
18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ὀλίγον εἶδεν
Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ,
καὶ αὐτοὺς ἐν τῷ πλοίῳ
καταρτίζοντας τὰ δίκτυα, (3)
20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν
ἀπῆλθον ὀπίσω αὐτοῦ.

(2)

S. LUKE, CHAPTER V.

δίκτυα⌉[4]." 6 καὶ ⌈τοῦτο ποιήσαντες⌉[5] συνέκλεισαν πλῆθος ἰχθύων πολύ, ⌈διερήσσετο δὲ τὰ δίκτυα αὐτῶν⌉[6]. 7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε ⊤[7] βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων "Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε·" 9 θάμβος γὰρ περιέσχεν αὐτὸν ⌈καὶ πάντας τοὺς σὺν αὐτῷ⌉[8] ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ⌈ὧν⌉[9] συνέλαβον,

4 (οὐ μὴ παρακούσομαι) 5 (εὐθὺς χαλάσαντες τὰ δίκτυα)
6 (ὥστε τὰ δίκτυα ῥήσσεσθαι) 7 (+παρά τι) 8 (omit)
9 ἧ

Continuation. I.

10 ⌈ὁμοίως δὲ καὶ Ἰάκωβον
καὶ Ἰωάνην υἱοὺς Ζεβεδαίου, [οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.]
καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς
"Μὴ φοβοῦ·
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν."
11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα⌉[11]
ἠκολούθησαν αὐτῷ.

(2)

1 (ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάνης υἱοὶ Ζεβεδαίου· ὁ δὲ εἶπεν αὐτοῖς "Δεῦτε καὶ μὴ γίνεσθε ἁλιεῖς ἰχθύων, ποιήσω γὰρ ὑμᾶς ἁλιεῖς ἀνθρώπων." οἱ δὲ ἀκούσαντες πάντα κατέλειψαν ἐπὶ τῆς γῆς καὶ)

G. SECOND COLLECTION OF MARCAN MATTER.

CHAPTER V. 12—VI. 19.

12. THE CLEANSING OF A LEPER. I.

i. 40—45.

40 Καὶ * ἔρχεται πρὸς αὐτὸν λεπρὸς
παρακαλῶν αὐτὸν (καὶ γονυπετῶν) λέγων αὐτῷ ὅτι

"* Ἐὰν θέλῃς δύνασαί με καθαρίσαι."
41 καὶ ⌈σπλαγχνισθεὶς⌉[1] ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο †
καὶ λέγει αὐτῷ "Θέλω, καθαρίσθητι·"
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη.
43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
44 καὶ λέγει αὐτῷ
"Ὅρα μηδενὶ μηδὲν εἴπῃς,
ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

1 (ὀργισθεὶς)

v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]
καὶ ἰδοὺ ἀνὴρ ⌈πλήρης λέπρας⌉[1]·
[ἰδὼν δὲ τὸν Ἰησοῦν] ⌈πεσὼν⌉[2] ἐπὶ πρόσωπον ⌈ἐδεήθη αὐτοῦ⌉[3] λέγων †
"Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι."
13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
λέγων "Θέλω, καθαρίσθητι"·
καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
14 καὶ
αὐτὸς παρήγγειλεν αὐτῷ
μηδενὶ εἰπεῖν,
"ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, †
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

1 (λεπρὸς) 2 (ἔπεσεν) 3 (omit)

S. MATTHEW.

VARIOUS.

S. John xxi.

ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. 10 λέγει αὐτοῖς (ὁ) Ἰησοῦς "Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν." 11 ἀνέβη οὖν Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς (ὁ) Ἰησοῦς "Δεῦτε ἀριστήσατε." οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν "Σὺ τίς εἶ;" εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

19 καὶ λέγει αὐτοῖς
"Δεῦτε ὀπίσω μου,
καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων."
20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
21 Καὶ προβὰς [ἐκεῖθεν] εἶδεν [ἄλλους δύο ἀδελφούς],
Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν]
καταρτίζοντας τὰ δίκτυα [αὐτῶν], (3)
καὶ ἐκάλεσεν αὐτούς.
22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν

(2)

†

ἠκολούθησαν αὐτῷ.

v. 10^{a}. *μὴ φοβοῦ*, cf. Mark v. 36, vi. 50; Matt. x. 28, xiv. 27, xxviii. 5, 10; Luke i. 13, 30, ii. 10, viii. 50, xii. 7, 32.

v. 10^{c}.

2 Tim. ii. 26, *ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.*

v. 11^{a}. The nautical word *κατάγειν* occurs in Acts xxvii. 3, xxviii. 12. So *καταπλέω* Luke viii. 26.

Luke v. 28, *καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.*

Luke xviii. 28=Mark x. 28=Matt. xix. 27, *εἶπεν δὲ ὁ Πέτρος "Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι."*

Luke xiv. 33, *πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.*

viii. 2—4.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν †
προσεκύνει αὐτῷ λέγων
"Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι."
3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
λέγων "Θέλω, καθαρίσθητι"·
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †
4 καὶ
λέγει αὐτῷ [ὁ Ἰησοῦς]
"Ὅρα μηδενὶ εἴπῃς,
ἀλλὰ ὕπαγε σεαυτὸν ΔΕΙΞΟΝ τῷ ἱερεῖ,
καὶ προσένεγκον

v. 14^{b}.

Luke viii. 56 (=Mark v. 43), *ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.* Cf. Mark i. 34, iii. 12 (=Matt. xii. 16), vii. 36, viii. 26, Matt. ix. 30.

v. 14^{d}.

Luke xvii. 14, *πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν.*

S. MARK.

ἃ προσέταξεν Μωυσῆς[a]
εἰς μαρτύριον αὐτοῖς."

45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι ⌜φανερῶς εἰς πόλιν⌝[2] εἰσελθεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις (ἦν)· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

2 εἰς πόλιν φανερῶς

S. LUKE, Chapter V.

καθὼς προσέταξεν Μωυσῆς[a]
⌜εἰς μαρτύριον αὐτοῖς⌝[4]."

15 [διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]

4 (ἵνα εἰς μαρτύριον ᾖ ὑμῖν τοῦτο.+ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι δύνασθαι αὐτὸν φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἦν ἐν ἐρήμοις τόποις, καὶ συνήρχοντο πρὸς αὐτόν. καὶ ἦλθεν πάλιν εἰς Καφαρναοὺμ)

13. The Healing of the Paralytic at Capernaum. I.

ii. 1—12.

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ⌜ἐν οἴκῳ ἐστίν⌝[1]· 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
* * αἰρόμενον ὑπὸ τεσσάρων.

4 Καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ
"Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι."
6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν
7 "⌜Τί⌝[2] οὗτος οὕτω λαλεῖ; βλασφημεῖ·
τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;"
8 καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ
ὅτι (οὕτως) διαλογίζονται ἐν ἑαυτοῖς
λέγει (αὐτοῖς)
"Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 τί ἐστιν εὐκοπώτερον,
εἰπεῖν τῷ παραλυτικῷ 'Ἀφίενταί σου αἱ ἁμαρτίαι,'
ἢ εἰπεῖν 'Ἐγείρου (καὶ) ἆρον τὸν κράβαττόν σου καὶ περιπάτει';
10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
⌜ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς⌝[3]—" †
λέγει τῷ παραλυτικῷ 11 "Σοὶ λέγω, ἔγειρε
ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου."
12 καὶ ἠγέρθη καὶ εὐθὺς ἆρας τὸν κράβαττον

1 εἰς οἶκόν ἐστιν 2 Ὅτι 3 ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας

v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ⌜καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες⌝[1] ἐκ πάσης κώμης τῆς Γαλειλαίας καὶ Ἰουδαίας ⌜καὶ Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν⌝[2].]
18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,
[καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι (αὐτὸν) ἐνώπιον αὐτοῦ.]
19 καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ⌜ἀναβάντες⌝[3] ἐπὶ τὸ δῶμα ⌜διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ⌝[4] εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.
20 καὶ ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν
"Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου."
21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρισαῖοι λέγοντες] †
"Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας;
τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;"
22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐτῶν
[ἀποκριθεὶς] εἶπεν πρὸς αὐτούς
"Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ⌜[5]⌝;
23 τί ἐστιν εὐκοπώτερον,
εἰπεῖν 'Ἀφέωνταί σοι αἱ ἁμαρτίαι σου,' †
ἢ εἰπεῖν 'Ἔγειρε καὶ περιπάτει';

24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—"
εἶπεν τῷ ⌜παραλελυμένῳ⌝[6] "Σοὶ λέγω, ἔγειρε
καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου."
25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ⌜ἐφ' ὃ κατέκειτο⌝[7], †

1 (αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους· ἦσαν δὲ συνεληλυθότες) 2 (τοῦ ἰᾶσθαι αὐτούς) 3 (ἀνέβησαν) 4 (καὶ ἀποστεγάσαντες τοὺς κεράμους, ὅπου ἦν, καθῆκαν τὸν κράβαττον σὺν τῷ παραλυτικῷ) 5 (+πονηρά) 6 παραλυτικῷ 7 (τὴν κλίνην)

[a] Levit. xiv. 1—32.

S. MATTHEW.

[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς
εἰς μαρτύριον αὐτοῖς."

VARIOUS.

v. 16. For the words καὶ προσευχόμενος see iii. 21[b] note.

v. 17. S. Mark traces the movement of the scribes against our Lord from a small beginning (ii. 6), shows how it gradually spread over Galilee (ii. 16, 18, 24, iii. 1), until it culminated in a resolution to slay Him (iii. 6). After this certain scribes came from Jerusalem, probably by invitation, to collect evidence against Him (iii. 22), and continued to work in secret (vii. 1, viii. 11). S. Luke in this editorial note obscures the gradual growth of the movement and describes it as general already over Palestine. And this obscuration is usual in the case of editorial notes, for the writer of them approaches the subject with the fulness of later knowledge.

ix. 1—8.

1 Καὶ [ἐμβὰς εἰς πλοῖον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν
ἰδίαν πόλιν.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν
ἐπὶ κλίνης βεβλημένον,

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
εἶπεν τῷ παραλυτικῷ
"[Θάρσει,] τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι."
3 Καὶ [ἰδού] τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς
"Οὗτος βλασφημεῖ."

4 καὶ ⌜εἰδὼς⌝[1] ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν
"Ἵνα τί ἐνθυμεῖσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;
5 τί [γάρ] ἐστιν εὐκοπώτερον,
εἰπεῖν 'Ἀφίενταί σου αἱ ἁμαρτίαι,'
ἢ εἰπεῖν 'Ἔγειρε καὶ περιπάτει';

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας–"
[τότε] λέγει τῷ παραλυτικῷ "⌜Ἔγειρε⌝[2]
ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου†."
7 καὶ ἐγερθεὶς

1 *ἰδὼν* 2 Ἐγερθεὶς

v. 17.

Mark iii. 22, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον κ.τ.λ.

Mark vii. 1, καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.

Mark viii. 11, καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ.

For the Christology of the last clause of the verse see below v. 25[b] note.

v. 19. πολας (sc. ὁδοῦ), cf. xix. 4 ἐκείνης ἤμελλεν διέρχεσθαι. With this local genitive compare the adverbs οὗ, ποῦ; ὅπου.

Doublet:

S. Luke vii. 48—49.

48 εἶπεν δὲ αὐτῇ
"Ἀφέωνταί σου αἱ ἁμαρτίαι."
49 καὶ ἤρξαντο οἱ συνανακείμενοι
λέγειν ἐν ἑαυτοῖς
"Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;"

v. 22.

Luke vi. 8, αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν.

24[d]. Although S. Luke avoids the Hellenistic word κράβαττος here, he has it in Acts v. 15, ix. 33. S. Mark uses the word here and vi. 55. S. John has it four times in chapter v., S. Matthew never.

v. 19. S. Luke has re-written S. Mark's description, as he often does. All the Gospels demand a large mansion crowded with people inside and at the door. Perhaps our Lord stood in the *atrium* or courtyard, in front of the *impluvium* or tank which collected rain water from the roof and passed it for storage into the cistern below. Here there would be a vacant space favourable for hearing and seeing, and upon it the man could be let down without imperilling the crowd. The space above the *impluvium* was open to the sky, but might be covered with tarpaulin in cold weather. The removal of this tarpaulin is probably all that S. Mark means by "stripping off the covering," but his strong metaphor ἐξορύξαντες might be understood to imply more; S. Luke has therefore avoided it, or more probably it belongs only to the trito-Mark. S. Luke does not say that any tiles were removed but only that the man was lowered through the aperture in the tiles. But neither Evangelist was present at the scene and both descriptions are partly editorial.

S. MARK.

ἐξῆλθεν ἔμπροσθεν πάντων, * * * *
ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
* * * (λέγοντας) ὅτι
"Οὕτως οὐδέποτε εἴδαμεν."

S. LUKE, Chapter V.

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].
26 ⌜Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν⌝[8],
καὶ ἐπλήσθησαν ⌜φόβου⌝[9] λέγοντες ὅτι
"Εἴδαμεν παράδοξα σήμερον." †

8 (omit) 9 (θάμβου vel θάμβους)

14. The Call of Levi (Matthew). I.

Conflation No. 5.

ii. 13—22.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

14 Καὶ παράγων εἶδεν ⌜Λευεὶν⌝[1] τὸν τοῦ Ἁλφαίου
καθήμενον ἐπὶ τὸ τελώνιον,
καὶ λέγει αὐτῷ "Ἀκολούθει μοι."
καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

1 (Ἰάκωβον)

v. 27—39.

27 Καὶ ⌜[μετὰ ταῦτα] ἐξῆλθεν⌝[1] καὶ ⌜ἐθεάσατο [τελώνην] ὀνόματι Λευεὶν⌝[2]
καθήμενον ἐπὶ τὸ τελώνιον,
καὶ εἶπεν αὐτῷ "Ἀκολούθει μοι."
28 καὶ [καταλιπὼν πάντα] ἀναστὰς ἠκολούθει αὐτῷ.

1 (ἐλθὼν πάλιν παρὰ τὴν θάλασσαν τὸν ἀκολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν) 2 (παράγων εἶδεν Λευεὶ τὸν τοῦ Ἁλφαίου)

Eating with Tax-gatherers and Sinners.

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ,
ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι
ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν
ἔλεγον τοῖς μαθηταῖς αὐτοῦ
"⌜Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει⌝[1];"

29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεὶς αὐτῷ] ἐν τῇ οἰκίᾳ αὐτοῦ·
καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' ⌜αὐτῶν⌝[1] κατακείμενοι. †
30 καὶ [ἐγόγγυζον] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ⌜αὐτῶν⌝[2]
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
"Διὰ τί μετὰ τῶν τελωνῶν ⌜καὶ ἁμαρτωλῶν⌝[2] ἐσθίετε [καὶ πίνετε];"

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς (ὅτι)
"Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
ἀλλ' οἱ κακῶς ἔχοντες·
οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς."

1 +καὶ πίνει

31 καὶ [ἀποκριθεὶς] (ὁ) Ἰησοῦς εἶπεν πρὸς αὐτούς
"Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες·
32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ⌜ἁμαρτωλοὺς⌝[3]
[εἰς μετάνοιαν]."

1 αὐτοῦ 2 (omit) 3 (ἀσεβεῖς)

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι νηστεύοντες.
καὶ ἔρχονται καὶ λέγουσιν αὐτῷ
"Διὰ τί οἱ μαθηταὶ Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν,
οἱ δὲ σοὶ (μαθηταὶ) οὐ νηστεύουσιν;"
19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
"Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;

The Wedding Guests cannot fast.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν
"⌜Οἱ⌝[1] μαθηταὶ Ἰωάνου νηστεύουσιν [πυκνὰ καὶ δεήσεις ποιοῦνται,] ὁμοίως καὶ οἱ τῶν Φαρισαίων, †
οἱ δὲ σοὶ ἐσθίουσιν [καὶ πίνουσιν]."
34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς †
"⌜Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι⌝[2];

1 (Διὰ τί οἱ) 2 (Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐφ' ὅσον τὸν νυμφίον μεθ' ἑαυτῶν ἔχουσιν, νηστεύειν;)

S. MATTHEW.

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν [τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

VARIOUS.

25[b]. The phrase δοξάζων τὸν θεὸν is strangely inserted here when it occurs again in the next verse, but S. Luke uses it eight times as a kind of refrain to point the lesson on which he uniformly insists that our Lord's miracles were never wrought in His own name but in the name of the Father and in the power of the Holy Ghost (Acts x. 38).

vv. 27—39. S. Luke has welded these narratives into one lesson. In S. Mark they are isolated. Indeed S. Mark seems to say that our Lord was sitting at dinner in His own house surrounded by tax-gatherers and sinners on some occasion in no way connected with Levi, but S. Luke interprets correctly, for offence was given by accepting invitations not by giving them, the danger being that the rules of ceremonial cleanness might not be observed. The common idea that Levi is another name for Matthew was unknown to Origen and is most improbable. It is better to suppose that the name has been changed during oral transmission.

ix. 9—17.

9 Καὶ παράγων [ὁ Ἰησοῦς] ἐκεῖθεν εἶδεν ἄνθρωπον
καθήμενον ἐπὶ τὸ τελώνιον,
Ματθαῖον λεγόμενον,
καὶ λέγει αὐτῷ "Ἀκολούθει μοι·"
καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. †

v. 28.

Luke v. 11, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

Luke xiv. 33, οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,
καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ [ἐλθόντες] συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

v. 29.

Luke xix. 5 "Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι." 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι "Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι."

11 καὶ ἰδόντες οἱ Φαρισαῖοι †
ἔλεγον τοῖς μαθηταῖς αὐτοῦ
"Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [ὁ διδάσκαλος ὑμῶν];"

v. 30.

Luke xv. 2, καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι "Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς."

Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.

12 ὁ δὲ ἀκούσας εἶπεν
"Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες.
[πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν·]
13 οὐ [γὰρ] ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς."

v. 33.

In S. Mark the subject to ἔρχονται is probably indefinite, "some people come and tell Him." In S. Matthew John's disciples do this, in S. Luke the Pharisees.

πυκνά occurs here only, except as a variant for πυγμῇ in Mark vii. 3. πυκνότερον in Acts xxiv. 26. δέησις occurs i. 13, ii. 37 and 15 times in the Epistles.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάνου λέγοντες †
"Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν[1],
οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;"
15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
"Μὴ δύνανται οἱ υἱοὶ τοῦ ⌜νυμφῶνος⌝[2]
πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; †

1 +πολλά 2 (νυμφίου)

v. 34[b]. It is strange that this unintelligible Aramaic phrase holds its ground in three Gospels, instead of the Greek equivalent οἱ κεκλημένοι or οἱ κεκλημένοι εἰς τοὺς γάμους.

v. 34[c]. The title νυμφίος represents Christ in the parable of the Ten Virgins S. Matt. xxv. 1—12.

S. MARK.

ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21 "οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μή,
αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,
καὶ χεῖρον σχίσμα γίνεται.

22 "καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς,
καὶ ὁ οἶνος * ἀπόλλυται καὶ οἱ ἀσκοί. †
(ἀλλὰ * οἶνον νέον εἰς ἀσκοὺς καινούς.)"

S. LUKE, Chapter V.

35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος } †
τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις."

The New Cloth and the Old Garment.

36 [Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι]
"Οὐδεὶς ἐπίβλημα ⌜ἀπὸ⌝[1] ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μήγε,
καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

1 (omit)

The New Wine in the Old Wine-Skins.

37 "καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε, ῥήξει ὁ οἶνος [ὁ νέος] τοὺς ἀσκούς,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·
38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς ⌜βλητέον⌝[1].

1 (βάλλουσιν + καὶ ἀμφότεροι τηροῦνται)

"The old Wine is good." IV.

"(39 ⌜Οὐδεὶς⌝[1] πιὼν παλαιὸν θέλει νέον· λέγει γάρ '⌜Ο παλαιὸς ⌜χρηστός⌝[2] ἐστιν.')"

1 Καὶ οὐδεὶς 2 (χρηστότερος)

15. Two Sabbath Days. I.

S. MARK.

ii. 23—iii. 6.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν ⌜διαπορεύεσθαι⌝[1]

διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ
ἤρξαντο ⌜ὁδὸν ποιεῖν⌝[2] τίλλοντες τοὺς στάχυας * *.
24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ
"Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; †"

25 καὶ λέγει αὐτοῖς
"Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν
αὐτὸς καὶ οἱ μετ' αὐτοῦ;
26 (πῶς) εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
[ἐπὶ Ἀβιάθαρ ἀρχιερέως][a]

1 παραπορεύεσθαι 2 ὁδοποιεῖν

S. LUKE, Chapter VI.

Lord of the Sabbath.

vi. 1—11.

1 Ἐγένετο δὲ ἐν σαββάτῳ ⌜διαπορεύεσθαι αὐτὸν

διὰ σπορίμων,
⌜καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ⌝[2]
καὶ ἤσθιον τοὺς στάχυας, [ψώχοντες ταῖς χερσίν.] } †
2 τινὲς δὲ τῶν Φαρισαίων εἶπαν
"⌜Τί ποιεῖτε⌝[3] ὃ οὐκ ἔξεστιν τοῖς σάββασιν;"

3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν (ὁ) [Ἰησοῦς] †
"Οὐδὲ [τοῦτο] ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ
ὅτε ἐπείνασεν
αὐτὸς καὶ οἱ μετ' αὐτοῦ;
4 (ὡς) εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

1 (+ δευτεροπρώτῳ) 2 (οἱ δὲ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν) 3 (Ἴδε, τί ποιοῦσιν οἱ μαθηταί σου)

[a] LXX. 1 Sam. xxi. 1, καὶ ἔρχεται Δαυεὶδ εἰς Νομβὰ πρὸς Ἀβιμέλεχ τὸν ἱερέα...καὶ εἶπεν..."καὶ νῦν εἰσὶν ὑπὸ τὴν χεῖρά σου πέντε ἄρτοι; δὸς εἰς χεῖρά μου τὸ εὑρεθέν." καὶ ἀπεκρίθη ὁ ἱερεὺς τῷ Δαυεὶδ καὶ εἶπεν "Οὐκ εἰσὶν ἄρτοι βέβηλοι ὑπὸ τὴν χεῖρά μου, ὅτι ἀλλ' ἢ ἄρτοι ἅγιοί εἰσιν"...καὶ ἔδωκεν αὐτῷ Ἀβειμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MATTHEW.

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύσουσιν.

16 "οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου †
ἐπὶ ἱματίῳ παλαιῷ·

αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,
καὶ χεῖρον σχίσμα γίνεται.

17 " οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί,
καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς,
[καὶ ἀμφότεροι συντηροῦνται.]"

xii. 1—14.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς σάββασιν †
διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ αὐτοῦ [ἐπείνασαν, καὶ]
ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.
2 οἱ δὲ Φαρισαῖοι [ἰδόντες] εἶπαν αὐτῷ
"Ἰδοὺ [οἱ μαθηταί σου] ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν
ἐν σαββάτῳ."
3 ὁ δὲ εἶπεν αὐτοῖς
"Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε ἐπείνασεν
καὶ οἱ μετ' αὐτοῦ;
4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

VARIOUS.

v. 35[b].

Acts xiii. 2, λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον "Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς." 3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

v. 36.

S. Luke has rewritten this *logion*, probably to produce something which no one ever does, but perhaps with reference to the religious controversies of his day and the admission of the Gentiles into the Church.

v. 39. Probably this *logion* has been placed here because, like the last, it draws an illustration from wine. We must not hastily assume that it was spoken at this time, for S. Luke does not say so.

S. MARK.

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, (1)
καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;" (2)
27 καὶ ἔλεγεν αὐτοῖς
"Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο
καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· 28 ὥστε
κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου." †

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς * συναγωγήν,
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα·
2 καὶ παρετήρουν αὐτὸν
εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,
ἵνα κατηγορήσωσιν αὐτοῦ.

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν
"Ἔγειρε εἰς τὸ μέσον."

4 καὶ λέγει αὐτοῖς
"Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
ψυχὴν σῶσαι ἢ ἀποκτεῖναι;"
οἱ δὲ ἐσιώπων.
5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν,
λέγει τῷ ἀνθρώπῳ
"Ἔκτεινον τὴν ⌜χεῖρά σου⌝1."
καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν
συμβούλιον ⌜ἐδίδουν⌝2 κατ' αὐτοῦ
ὅπως αὐτὸν ἀπολέσωσιν.

1 χεῖρα 2 ἐποίησαν

S. LUKE, CHAPTER VI.

καὶ τοὺς ἄρτους τῆς προθέσεως [λαβὼν] ἔφαγεν
καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, (2)
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;" (1)
5 καὶ ἔλεγεν αὐτοῖς

"Κύριός ἐστιν ⌜τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου⌝2."

2 ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. (In cod. D, vi. 5 is transposed to the end of vi. 10 and instead of it is given τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ "Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.")

The Paralytic healed on the Sabbath-day.

6 [Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ]
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν]·
καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά·
7 παρετηροῦντο δὲ αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]
εἰ [ἐν] τῷ σαββάτῳ ⌜θεραπεύει⌝1,
ἵνα [εὕρωσιν] κατηγορεῖν αὐτοῦ.
8 [αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν,]
εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα †
"Ἔγειρε [καὶ στῆθι] εἰς τὸ μέσον·"
[καὶ ἀναστὰς ἔστη.]
9 εἶπεν δὲ [(ὁ) Ἰησοῦς] πρὸς αὐτούς ["Ἐπερωτῶ ὑμᾶς,
εἰ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
ψυχὴν σῶσαι ἢ ἀπολέσαι;"

10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς

εἶπεν αὐτῷ
"Ἔκτεινον τὴν χεῖρά σου·"
ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,
καὶ] διελάλουν πρὸς ἀλλήλους
τί ἂν ⌜ποιήσαιεν⌝2 [τῷ Ἰησοῦ]. †

1 θεραπεύσει 2 (ποιήσειαν)

16. THE SERMON ON THE MOUNT.

CONFLATION NO. 6.

iii. 13—19ª.

N.B. Order of this clause and the next inverted.

13 Καὶ
ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός,
καὶ ἀπῆλθον πρὸς αὐτόν.
14 καὶ ἐποίησεν δώδεκα,
οὓς καὶ ἀποστόλους ὠνόμασεν, (1)
ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

vi. 12—49.

The Appointment of the Twelve. I.

12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ⌜ταύταις⌝1]
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος [⌜προσεύξασθαι⌝2,
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ].
13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν τοὺς μαθητὰς
αὐτοῦ,
καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,
οὓς καὶ ἀποστόλους ὠνόμασεν,

1 (ἐκείναις) 2 (καὶ προσεύχεσθαι)

S. MATTHEW.

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον,
ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ,
εἰ μὴ τοῖς ἱερεῦσιν μόνοις; † (1)

[5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.]
8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου."

VARIOUS.

Mark iii. 27. This striking saying probably belongs to the trito-Mark, for it could hardly have been omitted if it had been once known.

9 Καὶ [μεταβὰς ἐκεῖθεν] ἦλθεν εἰς τὴν συναγωγὴν [αὐτῶν]·
10 καὶ [ἰδοὺ] ἄνθρωπος χεῖρα ἔχων ξηράν.
καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]
"Εἰ [ἔξεστι] τοῖς σάββασιν θεραπεύειν;"
ἵνα κατηγορήσωσιν αὐτοῦ.

[11 ὁ δὲ εἶπεν αὐτοῖς "Τίς (ἔσται) ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν." (With Matt. xii. 11—12 compare Luke xiv. 5 and xiii. 15.)

v. 6. Similarly S. Luke xxii. 50 (and S. John) say that Malchus lost his *right* ear. Cf. Matt. v. 29, 30, 39.

v. 7.

Luke xiii. 14, ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς.

S. John narrates the healing on the Sabbath day of the lame man at the pool of Bethzatha (v. 1—16, vii. 23) and of the man blind from his birth (ix. 1—34).

v. 8.

Luke v. 22 (=S. Mark ii. 8=S. Matt. ix. 4), ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν.

v. 9.

Luke xiv. 3, ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων "Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;" οἱ δὲ ἡσύχασαν.

13 [Τότε] λέγει τῷ ἀνθρώπῳ
"Ἔκτεινόν σου τὴν χεῖρα·" †
καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη [ὑγιὴς ὡς ἡ ἄλλη].
14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι
συμβούλιον ἔλαβον κατ' αὐτοῦ
ὅπως αὐτὸν ἀπολέσωσιν.

v. 11. S. John x. 39; xi. 53.

[39 ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.]

[53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

vv. 12—16. The 'Appointment of the Twelve' introduces the 'Sermon on the Mount' in S. Luke; it introduces the 'Charge to the Twelve' in S. Matthew; it forms an independent section in S. Mark. This is a typical example of the disarrangements caused by conflation, for both S. Luke and S. Matthew abandon S. Mark's order for literary reasons.

x. 1—4.

1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ

v. 12c. *προσευχή* in the sense of 'synagogue' occurs also in Acts xvi. 13, 16.

v. 13b. Acts i. 2, S. John vi. 70.

Acts i. 2, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο.

John vi. 70, οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; cf. John xv. 16, 19.

v. 13c. Outside the number of the Twelve the title 'Apostle' is given constantly to S. Paul, frequently to S. Barnabas, once (Rom. xvi. 7) to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν 2 Cor. viii. 23, Phil. ii. 25.

S. MARK.

15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

καὶ ἐποίησεν τοὺς δώδεκα
16 (1) —καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι— Πέτρον,
17 (2) καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου
(3) καὶ Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου
—καὶ ἐπέθηκεν αὐτοῖς ⌜ὄνομα⌝[1] Βοανηργές, ὅ ἐστιν Υἱοὶ Βροντῆς—,
18 (4) καὶ Ἀνδρέαν * * *

(5) καὶ Φίλιππον
(6) καὶ Βαρθολομαῖον
(7) καὶ Μαθθαῖον
(8) καὶ Θωμᾶν

(9) καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου
(10) καὶ ⌜Θαδδαῖον⌝[2]
(11) καὶ Σίμωνα τὸν Καναναῖον
19 (12) καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

1 ὀνόματα 2 Λεββαῖον

iii. 7—12.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
πρὸς τὴν θάλασσαν·
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλειλαίας ⌜ἠκολούθησεν,
καὶ ἀπὸ τῆς Ἰουδαίας⌝[1] 8 καὶ ἀπὸ Ἰεροσολύμων

1 καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησεν

S. LUKE, Chapter VI.

Names of the Twelve. I.

First quaternion.

14 (1) ⊤1 Σίμωνα[a] ὃν καὶ ὠνόμασεν Πέτρον
(4) καὶ Ἀνδρέαν[b] τὸν ἀδελφὸν αὐτοῦ
(2) καὶ Ἰάκωβον
(3) καὶ Ἰωάνην ⊤2

1 (+πρῶτον) 2 (+τὸν ἀδελφὸν αὐτοῦ οὓς ἐπωνόμασεν Βοανηργές, ὅ ἐστιν Υἱοὶ Βροντῆς)

Second quaternion.

(5) καὶ Φίλιππον[c]
(6) καὶ Βαρθολομαῖον
15 (7) καὶ Μαθθαῖον
(8) καὶ Θωμᾶν[d] ⊤1

1 (+τὸν ἐπικαλούμενον Δίδυμον)

Third quaternion.

(9) (καὶ) Ἰάκωβον Ἁλφαίου
(11) καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν
16 (10) καὶ Ἰούδαν Ἰακώβου[e]
(12) καὶ Ἰούδαν ⌜Ἰσκαριὼθ⌝[1][f] ὃς ἐγένετο προδότης.

1 (Σκαριὼθ)

The gathering of the multitude. I.

17 [καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,] } †
καὶ [ὄχλος ⌜πολὺς⌝[1]] μαθητῶν αὐτοῦ, }
καὶ πλῆθος πολὺ [τοῦ λαοῦ] †
ἀπὸ [πάσης] τῆς Ἰουδαίας ⌜καὶ Ἰερουσαλὴμ ⊤2

1 (omit) 2 (+καὶ Περαίας)

[a] v. 14[a]. John i. 42, [ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου, σὺ κληθήσῃ Κηφᾶς" (ὃ ἑρμηνεύεται Πέτρος).]

[b] v. 14[b]. John i. 40, [ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων αὐτῷ.]

John vi. 8, [λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου 9 "Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;"]

[c] v. 14[c]. John i. 44, [ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.]

[d] v. 15[b]. John xi. 16, [εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς "Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ."]

John xx. 24, [Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

[e] v. 16[a]. John xiv. 22, [λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης.]

[f] v. 16[b]. John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν." 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.]

John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης...κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it must not be forgotten that he had been first. Else he had not been entrusted with the bag nor sat next to our Lord at the Last Supper. S. Mark calls him the chief of the Twelve (ὁ εἷς in Biblical Greek being the same as ὁ πρῶτος, Mk. xiv. 10). When the disciples contended about which of them was greatest, the adherents of Iscariot were probably supporting his claims against S. Peter who had been coming to the front gradually.

S. MATTHEW.	VARIOUS.
[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ [καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν].	
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· † (1)	Acts i. 13ᵇ, 26ᵇ.
(1) [πρῶτος] Σίμων [ὁ λεγόμενος] Πέτρος	13 (1) ὅ τε Πέτρος
(4) καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ	(3) καὶ Ἰωάνης
3 (2) καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου	(2) καὶ Ἰάκωβος
(3) καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ,	(4) καὶ Ἀνδρέας,
(5) Φίλιππος	(5) Φίλιππος
(6) καὶ Βαρθολομαῖος,	(8) καὶ Θωμᾶς,
(8) Θωμᾶς	(6) Βαρθολομαῖος
(7) καὶ Ματθαῖος [ὁ τελώνης],	(7) καὶ Ματθαῖος,
(9) Ἰάκωβος ὁ τοῦ Ἁλφαίου	(9) Ἰάκωβος Ἁλφαίου
(10) καὶ ⌜Θαδδαῖος⌝[1],	(11) καὶ Σίμων ὁ ζηλωτὴς
4 (11) Σίμων ὁ Καναναῖος	(10) καὶ Ἰούδας Ἰακώβου.
(12) καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.	26 (12) [Ματθίας.]

1 (Λεββαῖος *vel* Λεβαῖος *vel* Judas Zelotes)

Notice that in all four lists S. Peter heads the first quaternion, S. Philip the second, S. James the third. No other name keeps the same number throughout, but this and the division into quaternions may be accidental.

xii. 15, 16.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν [ἐκεῖθεν].

Καὶ ἠκολούθησαν αὐτῷ πολλοί,

v. 17. S. Matthew's *ἀνέβη εἰς τὸ ὄρος* (v. 1) is perhaps borrowed from S. Mark iii. 13, and means that our Lord left the sunken valley of the Jordan and ascended to the highlands which surround it. S. Luke's "He descended into a level spot" describes His action after reaching the highlands. He sought out a natural amphitheatre that He might be heard. All this is probably editorial in both Gospels.

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

	S. Matthew	S. Mark	S. Luke	S. John	Acts	Catholic Epistles	S. Paul	Hebrews	Revelation	Total
1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John	24	24	27	39	56	2	10			182
2. James } "Sons of Zebedee," "Boanerges," "The disciple whom	5	10	4	1	1					21
3. John } Jesus loved," "The other disciple"	5	9	6	17[1]	8		1		4[2]	50
4. Andrew	1	3		5						9
5. Philip				12						12
6. Bartholomew i.e. "son of Tolmai" (=Nathanael?)				6[3]						6
7. Matthew*	1									1
8. Thomas, Didymus, i.e. "the twin"				8						8
9. James the Son of Alphæus, "the little" (see Cod. D, Mark ii. 13)†	1	2	1							4
10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†				1						1
11. Simon the Cananæan or Zealot										0
12. Judas Iscariot or "Son of Simon Iscariot"	4	2	3	8	2					19
Totals	41	50	41	97	67	2	11	0	4	313

* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the "brethren of our Lord" were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

[1] Never mentioned by name but as "the disciple whom Jesus loved" (*ἠγάπα* or *ἐφίλει*) or "the other disciple."

[2] On the assumption that John the Apostle wrote the Apocalypse.

[3] Always called Nathanael, who is probably the same as Bartholomew.

S. MARK.

καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου
καὶ περὶ Τύρον καὶ Σιδῶνα,
πλῆθος πολύ, ἀκούοντες ὅσα ⌜ποιεῖ⌝[2] ἦλθαν πρὸς αὐτόν.
9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ
διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν·
10 πολλοὺς γὰρ ἐθεράπευσεν,

ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ."
12 καὶ πολλὰ ἐπετίμα αὐτοῖς
ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

2 ἐποίει

S. LUKE, CHAPTER VI.

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος⌝[3],
οἳ ἦλθαν [ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν]·

18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· †
19 καὶ πᾶς ὁ ὄχλος ⌜ἐζήτουν⌝[4] ἅπτεσθαι αὐτοῦ,
[ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.]

3 (omit) 4 (ἐζήτει)

H. THIRD COLLECTION OF NON-MARCAN MATTER WITH SOME MARCAN SCRAPS.

CHAPTERS VI. 20—VIII. 3.

LESSON **16** *continued.*

v. 20a. The introduction to the 'Sermon' was probably no part of the *logia*, but is editorial in both Evangelists.

vv. 20b—23. The ninth beatitude differs from the others in form and in length: it stands also in the second person in both Gospels: this shows that it is distinct from the other beatitudes and has been brought here by conflation only. Possibly the difference of order in the other three beatitudes which S. Luke gives, may prove that they also were isolated sayings widely scattered over the *logia*, cf. iv. 1—13 note, and Introduction.

20 Καὶ [αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ] εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν

The Beatitudes. II.

"Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. (1)

21 μακάριοι οἱ πεινῶντες [νῦν], ὅτι χορτασθήσεσθε. (4)
μακάριοι οἱ κλαίοντες [νῦν], ὅτι γελάσετε. (2)
(N.B. S. Luke's inversion of order.)

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι,
[καὶ ὅταν ἀφορίσωσιν ὑμᾶς] καὶ ὀνειδίσωσιν
καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
23 χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,
[ἰδοὺ] γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ·
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις [οἱ πατέρες αὐτῶν]. } (9)

vv. 24—26. These "woes" are not found in S. Matthew here, but elsewhere he gives woes on the Pharisees, on the world, on Chorazin and Bethsaida, and on the man from whom occasion of stumbling cometh. These woes are probably conflated from another source but they may be partly editorial, so closely do they correspond to the beatitudes.

Woe to the rich, the full, &c. IV.

24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

Note to Luke vi. 24.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does

S. MATTHEW.

καὶ ἐθεράπευσεν αὐτοὺς πάντας,

16 καὶ ἐπετίμησεν αὐτοῖς
ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

v. 1—12.

1 Ἰδὼν δὲ τοὺς ὄχλους **ἀνέβη εἰς τὸ ὄρος**· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

3 "Μακάριοι οἱ πτωχοὶ [τῷ πνεύματι], ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. (1)

4 ⌜μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. (2)

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν⌝.[1] (3)

6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην], ὅτι αὐτοὶ χορτασθήσονται. (4)

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. (5)

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι (αὐτοὶ) υἱοὶ θεοῦ κληθήσονται. (7)

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. (8)

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς
καὶ διώξωσιν
καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι]
ἕνεκεν ἐμοῦ· (9)
12 χαίρετε καὶ ἀγαλλιᾶσθε,
ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
οὕτως γὰρ ἐδίωξαν τοὺς προφήτας [τοὺς πρὸ ὑμῶν]."

(Cod. D inverts the order of vv. 4, 5.)

VARIOUS.

v. 17e. Similar geographical notes for the sake of foreign readers are given in Luke iv. 31, viii. 26.

v. 19b. S. Luke viii. 46 = S. Mark v. 30.

Luke viii. 46, *ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.*

v. 20a. Luke xviii. 13, *οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν.*

Luke xvi. 23, *ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ.* Cf. Matt. xvii. 8, John iv. 35, vi. 5, xvii. 1.

v. 20c.

James ii. 5, *οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας;*

v. 23.

James i. 2, *πᾶσαν χαρὰν ἡγήσασθε,...ὅταν πειρασμοῖς περιπέσητε ποικίλοις.*

Rom. v. 3, *καυχώμεθα ἐν ταῖς θλίψεσιν.*

σκιρτάω is found elsewhere in N.T. only in Luke i. 41, 44.

v. 24.

Matt. vi. 2, 5, 16, *ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν.* Phil. iv. 18, *ἀπέχω δὲ πάντα καὶ περισσεύω.* Philem. 25, *ἵνα αἰώνιον αὐτὸν ἀπέχῃς.*

not say (as S. Matthew does) that Joseph of Arimathæa was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zacchæus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

S. MARK.

S. LUKE, CHAPTER VI.

25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι ⌜νῦν⌝[1], ὅτι πεινάσετε.
οὐαί [2], οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι,
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις
οἱ πατέρες αὐτῶν.

1 (omit) 2 (+ὑμῖν)

The law of love enforced by appeal to the example of God.

27 "Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν], †
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
[καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,]
προσεύχεσθε ⌜περὶ⌝[1] τῶν ἐπηρεαζόντων ὑμᾶς.

(N.B. great differences in order.)

29 τῷ τύπτοντί σε ⌜ἐπὶ⌝[2] τὴν σιαγόνα
πάρεχε καὶ τὴν ἄλλην,
καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον } †
καὶ τὸν χιτῶνα μὴ κωλύσῃς. }

30 [παντὶ] [3] αἰτοῦντί σε δίδου,
[καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.]

31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,

[4] ποιεῖτε αὐτοῖς ὁμοίως. †

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστίν;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ ⌜γὰρ⌝[5] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστίν;
καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

34 καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν
χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα
ἀπολάβωσιν τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
καὶ ἀγαθοποιεῖτε καὶ δανίζετε ⌜μηδὲν⌝[6] ⌜ἀπελπίζοντες⌝[7].
καὶ ἔσται ὁ μισθὸς (2) ὑμῶν πολύς,
καὶ ἔσεσθε υἱοὶ Ὑψίστου,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους
καὶ πονηρούς.

36 Γίνεσθε οἰκτίρμονες
καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

1 (ὑπὲρ) 2 (εἰς) 3 (+δὲ ± τῷ) 4 +καὶ ὑμεῖς
5 (omit) 6 μηδένα 7 (ἀφελπίζοντες)

S. Matthew's 'Sermon on the Mount' (Matt. v.—vii.) contains 107 verses of which only 58 have parallels in S. Luke. Only 26 of these 58 occur in S. Luke's 'Sermon on the Mount,' the remaining 32 are distributed over 7 other chapters of S. Luke. Nevertheless S. Luke's 'Sermon' is not an abbreviation of S. Matthew's, for verses 24—26, 27^{c}, 34—35^{a}, 37^{b}—38^{a} have no parallels in S. Matthew but are partly editorial expansions, partly conflations from other sources. Verses 39 and 40 are found in S. Matthew, but in a different context, the latter in the Charge to the Twelve, the former in an independent paragraph. The remarkable differences and resemblances in order point to independent conflation, but indicate that S. Luke was not altogether ignorant of what was being done elsewhere. Indeed he probably learned the art of conflation from the metropolitan church of Jerusalem.

S. MATTHEW.

v. 43—44.

43 "Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

44 Ἐγὼ δὲ λέγω ὑμῖν,
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν

καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς."

v. 38—42.

38 "Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ'

ὅστις σε ῥαπίζει εἰς τὴν [δεξιὰν] σιαγόνα (σου),
στρέψον αὐτῷ καὶ τὴν ἄλλην·
40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν,
ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.
42 τῷ αἰτοῦντί σε δός,
καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς."

vii. 12.

12 "Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται."

v. 46—47.

46 "ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
τίνα μισθὸν (2) ἔχετε;
οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,
τί περισσὸν ποιεῖτε;
οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;"

v. 42[b].

"καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς."

v. 45.

45 "ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,
ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς
καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους."

v. 48.

48 "Ἔσεσθε οὖν ὑμεῖς τέλειοι
ὡς ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τέλειός ἐστιν."

VARIOUS.

v. 26. This correct use of the accusative after the phrase καλῶς εἰπεῖν, neither of the words in which taken separately could govern the accusative, is rare in N.T., the dative generally taking its place as in the latter half of this verse, cf. vi. 31, &c.

v. 27. Rom. xii. 20, ἀλλ' ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

v. 34. δανείζω is properly to lend for the sake of usury; but as usury amongst your brethren was forbidden (Ps. xv. 5, &c.) δανείζω in N.T. means to lend without it. Usury might be taken from Gentiles (Luke xix. 23). The context requires that μηδὲν ἀπελπίζοντες should mean 'without hoping to get usury.'

S. MARK.

iv. 24[b]. (Scrap.)

ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

S. LUKE, Chapter VI.

A rule of life enforced by appeals to self-interest.

37 "καὶ μὴ κρίνετε, ⌜καὶ οὐ⌝[1] μὴ κριθῆτε·
[καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε,
καὶ ἀπολυθήσεσθε· 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον
καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσου-
σιν εἰς τὸν κόλπον ὑμῶν.]
⌜ᾧ γὰρ μέτρῳ⌝[2] μετρεῖτε ⌜[ἀντι]μετρηθήσεται⌝[3] ὑμῖν."

1 ἵνα 2 (τῷ γὰρ αὐτῷ μέτρῳ ᾧ) 3 μετρηθήσεται

Two disconnected apophthegms.

Blind Leaders of the Blind. IV.

39 [Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς]
"Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;
οὐχὶ ἀμφότεροι εἰς βόθυνον ⌜ἐμπεσοῦνται⌝[1];

1 (πεσοῦνται)

The Servant not greater than his Lord. II.

40 "οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ⊤[1],

κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

1 (+αὐτοῦ)

A return to the rule not to judge.

41 "Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; †
42 ⊤[1] πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
'[Ἀδελφέ,] ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου,'
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; †
ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, †
καὶ τότε διαβλέψεις
τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. †

1 (+ἢ)

The test of sincerity.

43 "Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, †
οὐδὲ [⌜πάλιν⌝[1]] δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. †

1 (omit)

S. MATTHEW.

vii. 1, 2.

1 "Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,

καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν."

xv. 14; xxiii. 16, 17, 19, 24, 26.

14 "Ἄφετε αὐτούς· ⌜τυφλοί εἰσιν ὁδηγοί⌝[1]·
τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ,
ἀμφότεροι εἰς βοθυνὸν πεσοῦνται."

[16 "οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί." 17 "μωροὶ καὶ τυφλοί." 19 "τυφλοί." 24 "ὁδηγοὶ τυφλοί." 26 "Φαρισαῖε τυφλέ."]

1 ὁδηγοί εἰσιν τυφλοὶ (τυφλῶν)

x. 24, 25.

24 "Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ ⌜τὸν οἰκοδεσπότην⌝[1] Βεεζεβοὺλ
ἐπεκάλεσαν, πόσῳ μᾶλλον ⌜τοὺς οἰκιακοὺς⌝[2] αὐτοῦ."

1 τῷ οἰκοδεσπότῃ 2 τοῖς οἰκιακοῖς

vii. 3—5.

3 "τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
4 [ἢ] πῶς ἐρεῖς τῷ ἀδελφῷ σου
'Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου,'
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν,
καὶ τότε διαβλέψεις
ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου."

vii. 16—18; xii. 33—35.

16 "ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς·
μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς
ἢ ἀπὸ τριβόλων σῦκα; } (1)
17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς ⌜καλοὺς ποιεῖ⌝[1],
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν,
οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν."

Doublet:

xii. 33 "Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,
ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·

1 ποιεῖ καλούς

VARIOUS.

v. 37.

James iv. 12, σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

v. 39[a].

The phrase εἶπεν παραβολήν occurs only in Luke vi. 39, xii. 16, xv. 3, xviii. 9, xix. 11, xx. 19, xxi. 29.

v. 39[b].

Rom. ii. 19, πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

S. John xiii. 16; xv. 20.

["οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ."]

v. 42[d].

The word ὑποκριτής is used by our Lord thirteen times in S. Matthew, once in S. Mark, thrice in S. Luke.

S MARK.

S. LUKE, Chapter VI.

44 [ἕκαστον] γὰρ δένδρον ἐκ τοῦ [ἰδίου] καρποῦ γινώσκεται· †
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα,
οὐδὲ ἐκ βάτου σταφυλὴν [τρυγῶσιν]. } (1) †

45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας]
προφέρει τὸ ἀγαθόν,
καὶ ὁ πονηρὸς ⊤2 ἐκ τοῦ πονηροῦ ⊤3
προφέρει τὸ πονηρόν·
ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα [αὐτοῦ]. (2) †

2 (+ ἄνθρωπος) 3 (+ θησαύρου τῆς καρδίας αὐτοῦ)

An application of this test.

46 "Τί δέ με καλεῖτε 'Κύριε κύριε,'
καὶ οὐ ποιεῖτε [⌜ἃ⌝1 λέγω;]

1 δ

Concluding Warning.

47 "πᾶς ὁ [ἐρχόμενος πρός με καὶ] ἀκούων μου τῶν λόγων
καὶ ποιῶν αὐτούς,
[ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·]
48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν
[ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον]
ἐπὶ τὴν πέτραν·
⌜πλημμύρης⌝1 δὲ γενομένης } †
προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν
⌜διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν⌝2.
49 ὁ δὲ ἀκούσας
καὶ μὴ ποιήσας
ὅμοιός ἐστιν ἀνθρώπῳ
οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],
ᾗ προσέρηξεν ὁ ποταμός,

καὶ [⌜εὐθὺς⌝3] συνέπεσεν,
καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."

1 (πλημμύρας) 2 (τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν)
3 (εὐθέως)

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

17. Two Miracles.

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The Healing of the Centurion's Servant (or Son?). IV.

vii. 1—17.

1 [⌜Ἐπειδὴ⌝1 ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ
εἰς τὰς ἀκοὰς τοῦ λαοῦ,] εἰσῆλθεν εἰς ⌜Καφαρναούμ⌝2.

1 Ἐπεὶ δὲ (v. καὶ ἐγένετο ὅτε) 2 (Καπερναούμ)

S. MATTHEW.

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.
34 [γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;]
ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. (2)
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ

ἐκβάλλει [T1] ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ [θησαυροῦ]
ἐκβάλλει πονηρά."

1 +τὰ

VARIOUS.

v. 44[b].

James iii. 12, μὴ δύναται...συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;

vii. 21.

"Οὐ πᾶς ὁ λέγων μοι 'Κύριε, κύριε'
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς."

vii. 24—27.

24 "Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους (τούτους)
καὶ ποιεῖ αὐτούς,

ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν
ἐπὶ τὴν πέτραν.
25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἔπεσεν,
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους
καὶ μὴ ποιῶν αὐτοὺς
ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ ἔπεσεν,
καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη."

v. 47[b].

James i. 22, γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον.

Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

Luke viii. 21, "Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες."

Luke xi. 27, 28, "Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας·" αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."

v. 48[c].

Col. ii. 7, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ.

Eph. iii. 17, ἐρριζωμένοι καὶ τεθεμελιωμένοι.

v. 49[f]. Here only in the Gospel does S. Luke use S. Mark's favourite word εὐθύς; once also in the Acts, but the form εὐθέως is not uncommon in his writings.

viii. 5—13.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ

Some critics identify this miracle with that in S. John iv. 46—54.

[46 ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλειλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. ⌜Καὶ ἦν⌝[11] τις ⌜βασιλικὸς⌝[12] οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ· 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας

1 *Ἦν δέ 2 βασιλίσκος

S. MARK.

S. LUKE, Chapter VII.

2 Ἑκατοντάρχου δέ τινος δοῦλος ⌜κακῶς ἔχων⌝[13] ἤμελλεν τε-
λευτᾶν, ὃς ἦν αὐτῷ ⌜ἔντιμος⌝[14]. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλεν ⌜πρὸς αὐτὸν⌝[13] πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως [15] ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ
παραγενόμενοι πρὸς τὸν Ἰησοῦν ⌜παρεκάλουν⌝[16] αὐτὸν σπου-
δαίως λέγοντες ὅτι "Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, 5 ἀγαπᾷ
γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν." 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ
αὐτοῦ οὐ μακρὰν ἀπέχοντος ⌜ἀπὸ⌝[13] τῆς οἰκίας ἔπεμψεν [17]
φίλους
ὁ ⌜ἑκατοντάρχης⌝[18] λέγων αὐτῷ "Κύριε, [μὴ σκύλλου,]
οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·
7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν·
ἀλλὰ εἰπὲ λόγῳ, καὶ ⌜ἰαθήτω⌝[19] ὁ παῖς μου·
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ 'Πορεύθητι,' καὶ πορεύεται,
καὶ ἄλλῳ 'Ἔρχου,' καὶ ἔρχεται,
καὶ τῷ δούλῳ μου 'Ποίησον τοῦτο,' καὶ ποιεῖ."
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν [αὐτόν],
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν
"Λέγω ὑμῖν, ⌜οὐδέ⌝[20] ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
εὗρον."

[10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον
τὸν δοῦλον ὑγιαίνοντα.]

3 (omit) 4 (τίμιος) 5 (+αὐτὸς) 6 ἠρώτων 7 (+πρὸς
αὐτὸν) 8 (ἑκατόνταρχος) 9 (ἰαθήσεται) 10 (οὐδέποτε)

The Raising of the Widow's Son at Nain. V.

The raising of Jairus's daughter is narrated in Mark v. 21—43 = Matt. ix. 18—26 = Luke viii. 40—56. The raising of Lazarus is narrated in John xi. 1—44.

11 Καὶ [⌜ἐγένετο⌝[1] ἐν ⌜τῷ⌝[2] ἑξῆς] ἐπορεύθη εἰς πόλιν καλου-
μένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [3]
καὶ ὄχλος πολύς. 12 ⌜ὡς δὲ ἤγγισεν⌝[4] τῇ πύλῃ τῆς πόλεως,
καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ
αὐτοῦ, καὶ αὐτὴ ⌜ἦν⌝[1] χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς
⌜ἦν σὺν⌝[5] αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη
ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ "Μὴ κλαῖε." 14 καὶ προσελθὼν
ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν
"Νεανίσκε [6], σοὶ λέγω, ἐγέρθητι." 15 καὶ ⌜ἀνεκάθισεν⌝[7]
ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
αὐτοῦ. [16 Ἔλαβεν δὲ φόβος ⌜πάντας⌝[8], καὶ ἐδόξαζον τὸν
θεὸν λέγοντες ὅτι "Προφήτης μέγας ⌜ἠγέρθη⌝[9] ἐν ἡμῖν,"
καὶ ὅτι "Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ." 17 καὶ
ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ
[10] πάσῃ τῇ περιχώρῳ.]

1 (omit) 2 τῇ 3 (+ἱκανοὶ) 4 (ἐγένετο δὲ ὡς ἤγγιζεν)
5 (συνεληλύθει) 6 (+νεανίσκε) 7 ἐκάθισεν 8 ἅπαντας
9 (ἐγήγερται) 10 (+ἐν)

S. MATTHEW.

προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων "Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ [παραλυτικός, δεινῶς βασανιζόμενος." 7 λέγει αὐτῷ "'Εγὼ ἐλθὼν θεραπεύσω αὐτόν."

8 ἀποκριθεὶς δὲ] ὁ ἑκατόνταρχος ἔφη "Κύριε,
οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· †
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου·
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσόμενος),
ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ 'Πορεύθητι,' καὶ πορεύεται,
καὶ ἄλλῳ 'Ἔρχου,' καὶ ἔρχεται,
καὶ τῷ δούλῳ μου 'Ποίησον τοῦτο,' καὶ ποιεῖ."
10 ἀκούσας δὲ ὁ 'Ιησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν "'Αμὴν
λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ 'Ισραὴλ
εὗρον. †
[11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν
ἥξουσιν καὶ ἀνακλιθήσονται μετὰ 'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακὼβ
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 καὶ εἶπεν ὁ 'Ιησοῦς τῷ ἑκατοντάρχῃ "Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι·"
καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.]

VARIOUS.

εἰς τὴν Γαλειλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, "ἤμελλεν γὰρ ἀποθνήσκειν." 48 εἶπεν οὖν ὁ 'Ιησοῦς πρὸς αὐτόν "'Εὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε." 49 λέγει πρὸς αὐτὸν ⌜ὁ βασιλικός⌝[2] "Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου." 50 λέγει αὐτῷ ὁ 'Ιησοῦς "Πορεύου· ὁ υἱός σου ζῇ." ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ 'Ιησοῦς καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι "'Εχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός." 53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ 'Ιησοῦς "'Ο υἱός σου ζῇ," καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο (δὲ) πάλιν δεύτερον σημεῖον ἐποίησεν ὁ 'Ιησοῦς ἐλθὼν ἐκ τῆς 'Ιουδαίας εἰς τὴν Γαλειλαίαν.]

2 *βασιλίσκος*

v. 4. *παρέξῃ* is Mid. Indic. Fut. Sing. 2. The position of this centurion is the same as that of Cornelius in Acts x., xi.

v. 9.

Mark vi. 6, *ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν.*
Matt. viii. 10, *ἀκούσας δὲ ὁ 'Ιησοῦς ἐθαύμασεν.*

The *logion* which S. Matthew inserts here by conflation will be found in Luke xiii. 28, 29.

vv. 16, 17 are an editorial note made up by conflation from other passages to conclude the church lesson. Cf. vii. 48—50, xvii. 19 &c.

v. 11[a]. The phrase *τῷ* or *τῇ ἑξῆς* occurs five times in S. Luke but not elsewhere.

v. 12. On S. Luke's sympathy with the bereaved see vi. 14, note.

v. 12[b].

Luke viii. 42, *ὅτι θυγάτηρ [μονογενὴς] ἦν αὐτῷ* (sc. 'Ιαείρῳ).

Luke ix. 38, ...*ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, [ὅτι μονογενής μοί ἐστιν.]* Perhaps both the above were unconsciously assimilated by S. Luke to this passage during oral teaching.

13[a] (*ἐσπλαγχνίσθη*). x. 33, xv. 20. The word is used of our Lord four times by S. Mark and five times by S. Matthew, but S. Luke has no parallels to their passages and only here applies it to our Lord.

16[a] (*φόβος*). Cf. Luke i. 12, 65, ii. 9, v. 26, viii. 25, 35, 37, ix. 34, 45.

16[b] (*ἐδόξαζον τὸν θεόν*). Cf. Luke ii. 20, iv. 15, v. 25, 26 (=Mark ii. 12=Matt. ix. 8), xiii. 13, xvii. 15, xviii. 43, xxiii. 47, Matt. xv. 31.

16[c] (*προφήτης*). Cf. iv. 24, vii. 39, ix. 8 (=Mark vi. 15), 19, xxiv. 19, Matt. xxi. 11, 46.

16[d] (*ἐπεσκέψατο*). i. 68, 78.

v. 17. On *'Ιουδαία*=Palestine, see iv. 44, note.

18. Concerning John the Baptist.

vii. 18—35.

The Message of John the Baptist. II.

18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

19 καὶ [προσκαλεσάμενος δύο] τινὰς τῶν μαθητῶν αὐτοῦ
[ὁ Ἰωάνης] ἔπεμψεν [πρὸς τὸν κύριον]
λέγων[1] †

"Σὺ εἶ ὁ ἐρχόμενος ἢ ⌜ἕτερον⌝[2] προσδοκῶμεν;"

20 [παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν "Ἰωάνης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων 'Σὺ εἶ ὁ ἐρχόμενος ἢ ⌜ἄλλον⌝[3] προσδοκῶμεν;'" 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ ⌜τυφλοῖς πολλοῖς ἐχαρίσατο⌝[4] βλέπειν.]

22 καὶ ἀποκριθεὶς [5] εἶπεν αὐτοῖς
"Πορευθέντες ἀπαγγείλατε ⌜Ἰωάνει⌝[6] ἃ ⌜εἴδετε καὶ ἠκούσατε⌝[7]· †

τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν,
λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·[a]

23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί."

1 (Cod. D, ἐν οἷς καὶ μέχρι Ἰωάνου τοῦ βαπτιστοῦ· ὃς καὶ προσκαλεσάμενος δύο τῶν μαθητῶν αὐτοῦ λέγει "Πορευθέντες εἴπατε αὐτῷ) 2 (ἄλλον) 3 ἕτερον 4 (τυφλοὺς ἐποίει) 5 (+ὁ Ἰησοῦς) 6 (Ἰωάννῃ) 7 (εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὦτα, ὅτι)

John the Baptist greater than a Prophet. II.

24 Ἀπελθόντων δὲ [τῶν ἀγγέλων Ἰωάνου] †
ἤρξατο λέγειν ⌜πρὸς τοὺς ὄχλους⌝[1] περὶ Ἰωάνου
"Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
25 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] ἠμφιεσμένον;
ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τρυφῇ] ὑπάρχοντες
ἐν τοῖς βασιλείοις εἰσίν.
26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; †
ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
27 ⌜οὗτός ἐστιν περὶ οὗ γέγραπται

Ἰδοὺ [2] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου[b].

1 (τοῖς ὄχλοις) 2 (+ἐγὼ)

i. 2.

[Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου.]

This verse of S. Mark is unique. It can hardly belong to the proto-Mark nor even to the deutero-Mark, but it is an editorial addition at the latest stage. Plainly S. Mark quoted it

[a] LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς...κηρύξαι...τυφλοῖς ἀνάβλεψιν.

[b] LXX. Mal. iii. 1, ἰδοὺ * ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται * ὁδὸν * πρὸ προσώπου μου.

S. MATTHEW.

VARIOUS.

xi. 2—6.

2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ
πέμψας διὰ τῶν μαθητῶν αὐτοῦ

3 εἶπεν αὐτῷ
"Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;"

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ ἀκούετε καὶ βλέπετε·

5 τυφλοὶ ἀναβλέπουσιν [καὶ][1] χωλοὶ περιπατοῦσιν,
λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν
καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·
6 καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί."

1 omit

v. 19.

Luke xix. 29 (=Mark xi. 1, =Matt. xxi. 1), *ἀπέστειλεν δύο τῶν μαθητῶν.*

v. 22e.

James ii. 5, *οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;*

xi. 7—11.

7 Τούτων δὲ πορευομένων
ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου
"Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
8 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον;
ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
ἐν τοῖς οἴκοις τῶν βασιλέων.
9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν;
ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
10 οὗτός ἐστιν περὶ οὗ γέγραπται
Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

v. 25c. *ὑπάρχω* is used 15 times in S. Luke's gospel, 25 times in the Acts, three times in S. Matt., not once in S. Mark or S. John.

S. MARK.

second-hand, for it agrees with S. Matthew against the O.T., and S. Mark attributes it to Isaiah instead of to Malachi. Probably S. Mark met with it as a pulpit commonplace or took it from some collection of Messianic texts which was also used by S. Matthew.

i. 6 (= S. Matt. iii. 4).

[καὶ ἦν ὁ Ἰωάνης...ἔσθων ἀκρίδας καὶ μέλι ἄγριον.]

S. Mark probably indicates a vegetarian diet, *ἀκρίδες* being the husks of the carob tree. So S. Matthew's "neither eating" probably means that John was a vegetarian, but S. Luke understood it otherwise.

S. LUKE, Chapter VII.

28 λέγω ὑμῖν,
μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδείς ἐστιν· †
ὁ δὲ μικρότερος ἐν τῇ⌉3 βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν."

3 (Cod. D, ὅτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάνου τοῦ βαπτιστοῦ· οὗτός ἐστιν περὶ οὗ γέγραπται "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου ὃς κατασκευάσει τὴν ὁδόν σου." λέγω δὲ ὑμῖν ὅτι ὁ μικρότερος αὐτοῦ ἐν τῇ)

Editorial link. VI.

29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

The Men of this Generation are like Children at Play. II.

31 "Τίνι οὖν ὁμοιώσω [τοὺς ἀνθρώπους] τῆς γενεᾶς ταύτης,
[καὶ τίνι εἰσὶν ὅμοιοι;]
32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις †
καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
'Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·'
33 ἐλήλυθεν γὰρ Ἰωάνης [ὁ βαπτιστὴς] ⌈μὴ⌉2 ἔσθων
[⌈ἄρτον⌉1] ⌈μήτε⌉3 πίνων [⌈οἶνον⌉1],
καὶ λέγετε 'Δαιμόνιον ἔχει·'
34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἔσθων καὶ πίνων,
καὶ λέγετε 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
φίλος τελωνῶν καὶ ἁμαρτωλῶν.' †
35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ⌈[πάντων] τῶν τέκνων αὐτῆς⌉4."

1 (omit) 2 (μήτε) 3 (μηδὲ) 4 τῶν τέκνων αὐτῆς πάντων

19. The Anointing of our Lord's Feet (Head).

Conflation No. 7.

xiv. 3—9 (scrap).

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ
ἐν τῇ οἰκίᾳ Σίμωνος (1) τοῦ λεπροῦ κατακειμένου αὐτοῦ (2)
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου
νάρδου πιστικῆς πολυτελοῦς·
συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς.

The Psalmist wrote "Thou hast anointed my head with oil" (Ps. xxii. 5). This Messianic prediction may have affected the narrative in S. Mark and S. Matthew. If so, S. John corrects in silence, as usual. S. Luke has borrowed his account partly from S. John's (oral) teaching, partly from independent sources; and, as usual, he has given a new chronological position. See 'N.T. Problems,' p. 51, and the Introduction.

vii. 36—viii. 3.

The Anointing. I.

[36 ⌈Ἠρώτα⌉1 δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. (2)] 37 Καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι ⌈κατάκειται⌉2 ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ
καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ⌈ἐξέμασσεν⌉3,
καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

1 (ἠρώτησεν) 2 (ἀνάκειται) 3 (ἐξέμαξεν)

S. MATTHEW.

11 ἀμὴν λέγω ὑμῖν,
οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ·
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν."

S. Matthew here conflates a *logion* about the men of violence taking the kingdom of heaven by force (Luke xvi. 16).

iii. 7.

[ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα.]

S. Matthew represents the Pharisees as coming to John's baptism (Matt. iii. 7), but not so S. Luke.

xi. 16—19.

16 "Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς
ἃ προσφωνοῦντα τοῖς ἑτέροις 17 λέγουσιν
'Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·'
18 ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων,

καὶ λέγουσιν 'Δαιμόνιον ἔχει·'
19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγουσιν ''Ιδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν.'
καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ⌜ἔργων⌝[1] αὐτῆς."

1 (τέκνων)

VARIOUS.

v. 29.

Luke iii. 7, ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ.

iii. 10, καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι....

iii. 12, ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι.

v. 31. Brevity has led to confusion of expression, for 'the men of this generation' are not like the children who speak but are like the children who refuse to play. The children who speak represent our Lord and John the Baptist. Cf. xiii. 21 note.

v. 31[a]. So τῶν ἀνδρῶν is added in Luke xi. 31.

v. 33.

Luke i. 15, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ.

v. 34.

Luke vii. 36, ἠρώτα δέ τις αὐτὸν...ἵνα φάγῃ μετ' αὐτοῦ.

Luke xiv. 1, ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν...φαγεῖν ἄρτον.

Luke xxii. 15, ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν.

Luke xxiv. 41, "Ἔχετέ τι βρώσιμον ἐνθάδε;" οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

v. 34[c]. Cf. Luke v. 27, 29, 30, xv. 1, xviii. 10.

xxvi. 6—13.

6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
ἐν οἰκίᾳ Σίμωνος (1) **τοῦ λεπροῦ**,
7 [προσ]ἦλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου
καὶ κατέχεεν ἐπὶ **τῆς κεφαλῆς** αὐτοῦ ἀνακειμένου. (2) †

S. John xii. 2—8.

2 **ἐποίησαν** οὖν αὐτῷ δεῖπνον ἐκεῖ, [καὶ ἡ Μάρθα διηκόνει,
ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ·
3 ἡ οὖν Μαριὰμ] **λαβοῦσα λίτραν μύρου**
νάρδου πιστικῆς πολυτίμου
ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ
καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ·

v. 36. S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. xi. 37, xiv. 1).

v. 37. On S. Luke's sympathy with the lost, see vi. 14 note.

S. MARK.

4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς
"Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι
ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς·"
καὶ ἐνεβριμῶντο αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν
"Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε;
καλὸν ἔργον ἠργάσατο ἐν ἐμοί·
7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,
καὶ ὅταν θέλητε δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
ἐμὲ δὲ οὐ πάντοτε ἔχετε·
8 ὃ ἔσχεν ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου
εἰς τὸν ἐνταφιασμόν.
9 ἀμὴν δὲ λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον,
καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς."

xv. 40, 41.

[40 Μαριὰμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, 41 αἳ ὅτε ἦν ἐν τῇ Γαλειλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ.]

S. LUKE, Chapter VII.

On Forgiveness. III.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων "Οὗτος εἰ ἦν (ὁ) προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν." 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν "Σίμων (ι), ἔχω σοί τι εἰπεῖν." ὁ δέ "Διδάσκαλε, εἰπέ," φησίν. 41 "δύο ⌜χρεοφιλέται⌝[4] ἦσαν δανιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ ἐχόντων ⊤[5] αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;" 43 ἀποκριθεὶς ⊤[6] Σίμων εἶπεν "Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο." ὁ δὲ εἶπεν αὐτῷ "Ὀρθῶς ἔκρινας." 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη "Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ⌜μοι ἐπὶ⌝[7] πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς ⌜εἰσῆλθον⌝[8] οὐ ⌜διέλιπεν⌝[9] καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου. 47 οὗ χάριν λέγω σοι Ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ." [48 εἶπεν δὲ αὐτῇ "Ἀφέωνταί σου αἱ ἁμαρτίαι." 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς "Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;" 50 εἶπεν δὲ πρὸς τὴν γυναῖκα "Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην."]

4 (χρεοφειλέται v. χρεωφειλέται) 5 (+δὲ) 6 (+δὲ ὁ) 7 μου ἐπὶ τοὺς 8 (εἰσῆλθεν) 9 διέλειπεν

Editorial Addition. IV.

viii. 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

I. THIRD COLLECTION OF MARCAN MATTER.

Chapter viii. 4—ix. 50.

20. The Parable of the Sower, with Appendix. I.

S. MARK.

iv. 1—25.

1 Καὶ πάλιν
ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.
καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος,

ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ,
καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.
2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ 3 "Ἀκούετε.

S. LUKE, Chapter VIII.

viii. 4—21.

4 ⌜Συνιόντος⌝[1] δὲ ὄχλου πολλοῦ
[καὶ τῶν κατὰ πόλιν ἐπιπορευομένων] πρὸς αὐτὸν

εἶπεν ⌜διὰ παραβολῆς⌝[2]

1 (συνελθόντος) 2 (παραβολὴν ταιαύτην πρὸς αὐτούς)

S. MATTHEW.

8 ἰδόντες δὲ **οἱ μαθηταὶ** ἠγανάκτησαν λέγοντες
"Εἰς τί ἡ ἀπώλεια αὕτη;
9 ἐδύνατο γὰρ τοῦτο πραθῆναι
πολλοῦ καὶ δοθῆναι πτωχοῖς."
10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Τί κόπους παρέχετε τῇ γυναικί; †
ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· †
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,

ἐμὲ δὲ οὐ πάντοτε ἔχετε·
12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου
πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. } †
13 ἀμὴν λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ,
λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς." †

xxvii. 55, 56.

[55 ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλειλαίας διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ ⌜καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ ⌜Ἰωσὴφ⌝[2] μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου⌝.[1]]

1 (omit) 2 Ἰωσῆ

xiii. 1—15, 18—23.

1 [Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ⌜[1] τῆς οἰκίας]
ἐκάθητο παρὰ τὴν θάλασσαν·
2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς †
λέγων

1 +ἐκ

W. S. L.

VARIOUS.

[ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.]
4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης
εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι
5 "Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη
τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;"
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς }
"Ἄφες αὐτήν, }
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·
8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, †
ἐμὲ δὲ οὐ πάντοτε ἔχετε."

Cf. S. John xi. 2.

ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς.

v. 42. χαρίζομαι is used only by S. Luke and S. Paul, e.g. Eph. iv. 32 χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. Sin is regarded as a debt in the Lord's Prayer, and in the Parable of the Unmerciful Servant (Matt. xviii. 23—35). Cf. Luke xiii. 4, xvi. 5, 7.

v. 47. The clause ὅτι ἠγάπησεν πολύ is explanatory of οὗ χάριν which is connected with λέγω and not with ἀφέωνται.

Doublet:

v. 48[f]. S. Luke v. 20[b], 21.

20 "Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου." 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες "Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;"

v. 50[a]. This refrain occurs in Mark v. 34 (=Matt. ix. 22= Luke viii. 48), Mark x. 52 (=Luke xviii. 42). S. Luke has borrowed it to conclude this passage and xvii. 19.

v. 50[b]. This refrain occurs in Luke viii. 48, Acts xvi. 36.

v. 2. There is no foundation for the popular belief that Mary of Magdala had been a woman of impure life. See Introduction.

v. 2[b]. A twentieth century physician can hardly hold the same views respecting demoniacal possession which satisfied his brother of the first century. To S. Luke possession was a simple reality; he affirms it more confidently than do the other Evangelists. See viii. 30[c] note.

v. 3[a].

Luke xxiv. 10, ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάνα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐταῖς.

For the connexion with Herod's household cf. Acts xiii. 1, Μαναήν τε Ἡρῴδου τοῦ τετραάρχου σύντροφος.

v. 3[b]. Cf. S. John xii. 6.

[Ἰούδας ὁ Ἰσκαριώτης...6 τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.]

v. 3[c]. ὑπάρχει is used 40 times by S. Luke, 3 times by S. Matt., not once by S. Mark and S. John.

v. 4[b]. The phrase κατὰ πόλιν is used eight times by S. Luke, once by S. Paul, but not elsewhere in N.T.

v. 4[c]. S. Mark makes one seed in each of the three former cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, thus lessening the hopefulness of the parable. This is a good example of the effect of attrition in oral teaching.

S. MARK.

ἰδοὺ ἐξῆλθεν ὁ σπείρων * σπεῖραι.
4 καὶ ἐγένετο ἐν τῷ σπείρειν * ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες
(καὶ) ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ⌜ἐκαυματίσθη⌝[1]
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό,
καὶ καρπὸν οὐκ ἔδωκεν.
8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν,
καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα,
καὶ ἔφερεν εἰς τριάκοντα καὶ ⌜ἓν⌝[2] ἑξήκοντα καὶ ⌜ἓν⌝[2] ἑκατόν."
9 Καὶ ἔλεγεν "ὃς ἔχει ὦτα ἀκούειν ἀκουέτω⌜[3]⌝."

1 ἐκαυματίσθησαν 2 εἰς vel ἓν 3 (+καὶ ὁ συνίων συνιέτω)

10 Καὶ ὅτε ἐγένετο κατὰ μόνας,
ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.

11 καὶ ἔλεγεν αὐτοῖς
"Ὑμῖν τὸ μυστήριον δέδοται * τῆς βασιλείας τοῦ θεοῦ †·

ἐκείνοις δὲ τοῖς ⌜ἔξω⌝[1] ἐν παραβολαῖς τὰ πάντα γίνεται,

12 ἵνα ΒΛΕΠΟΝΤΕϹ ΒΛΕΠωϹΙ καὶ ΜΗ ἴΔωϹΙΝ,
καὶ ἀκοΥΟΝΤΕϹ ἀκοΥωϹΙ καὶ ΜΗ ϹΥΝίωϹΙΝ,

ΜΗ ΠΟΤΕ
ἐΠΙϹΤΡΕΨωϹΙΝ ΚΑΙ ἀΦΕΘΗ̣ ΑΥΤΟΪϹ."

13 καὶ λέγει αὐτοῖς "Οὐκ οἴδατε τὴν παραβολὴν ταύτην,
καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 Ὁ σπείρων τὸν λόγον σπείρει.
15 οὗτοί δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, (1)
καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς
καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.

16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

1 ἔξωθεν

S. LUKE, Chapter VIII.

5 "Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι [τὸν σπόρον αὐτοῦ].
καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ⌜ἔπεσεν⌝[3] παρὰ τὴν ὁδόν,
[καὶ κατεπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ] κατέφαγεν αὐτό.

6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν,

καὶ [φυὲν].

ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.
7 καὶ ἕτερον ἔπεσεν ⌜ἐν μέσῳ⌝[4] τῶν ἀκανθῶν,
καὶ [συνφυεῖσαι] αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

8 καὶ ἕτερον ἔπεσεν ⌜εἰς⌝[5] τὴν γῆν τὴν ἀγαθήν,
καὶ [φυὲν] ἐποίησεν καρπὸν
ἑκατονταπλασίονα."
Ταῦτα λέγων ἐφώνει "Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."

3 (κατέπεσεν) 4 μέσον 5 (ἐπί)

The Interpretation. I.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ ⊤[1] τίς αὕτη εἴη ἡ παραβολή.

10 ὁ δὲ εἶπεν
"Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,

τοῖς δὲ λοιποῖς ἐν παραβολαῖς,

ἵνα ΒΛΕΠΟΝΤΕϹ ΜΗ ΒΛΕΠωϹΙΝ
καὶ ἀκοΥΟΝΤΕϹ ΜΗ ϹΥΝίωϹΙΝ[a].

11 [ἔστιν δὲ αὕτη ἡ παραβολή.]

Ὁ σπόρος ἐστὶν ὁ λόγος [τοῦ θεοῦ].
12 οἱ δὲ παρὰ τὴν ὁδόν (1)
εἰσιν οἱ ⌜ἀκούσαντες, εἶτα⌝[2] ἔρχεται ὁ διάβολος
καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,
[ἵνα μὴ πιστεύσαντες σωθῶσιν.]
13 οἱ δὲ ἐπὶ ⌜τῆς πέτρας⌝[3]
οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, †

1 (+τὸ) 2 (D ἀκολουθοῦντες, ὦν) 3 τὴν πέτραν

[a] LXX. Is. vi. 9, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

S. MATTHEW.

"Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
καὶ ⌜ἐλθόντα τὰ πετεινὰ⌝[2] κατέφαγεν αὐτά.

5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη
ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς,
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη †
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ⌜ἀπέπνιξαν⌝[3] αὐτά.

8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
καὶ ἐδίδου καρπόν,
ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα. †
9 Ὁ ἔχων ὦτα * ἀκουέτω."

2 ἦλθον τὰ πετεινὰ καὶ 3 ἔπνιξαν

10 Καὶ [προσελθόντες]
οἱ μαθηταὶ εἶπαν αὐτῷ "Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;"
11 ὁ δὲ [ἀποκριθεὶς] εἶπεν ⌜ὅτι
"Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
ἐκείνοις δὲ οὐ δέδοται.
12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,]
ὅτι ΒΛΕΠΟΝΤΕϹ ΟΥ̓ ΒΛΕΠΟΥϹΙΝ
ΚΑῚ ἀΚΟΎΟΝΤΕϹ ΟΥ̓Κ ἀΚΟΎΟΥϹΙΝ ΟΥ̓ΔῈ ϹΥΝΙΟΥϹΙΝ·
14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα
Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς κ.τ.λ.
18 [Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος],
ἔρχεται ὁ πονηρὸς
καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. (1)
20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· } †

1 +αὐτοῖς

VARIOUS.

v. 6[c]. S. Luke corrects S. Mark's statement from his knowledge of botany. In Luke viii. 13 however ῥίζα holds its ground, proving that it was the original word. For the editorial carelessness of correcting one passage but not both compare Luke x. 4 with xxii. 35.

James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον.

v. 8.

Cf. S. John xii. 24, ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

v. 8[c]. S. Mark gives the final numbers in an ascending scale suggestive of triumph, S. Matthew in a descending scale suggestive of disappointment. S. Luke makes all equally productive. Another example of attrition marring a passage.

v. 8[d]. This refrain occurs in Matt. xi. 15, xiii. 9, 43, Mark iv. 9, 23, Luke viii. 8, xiv. 35. S. Matthew's shorter recension of the refrain may be compared with Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, ὁ ἔχων οὖς ἀκουσάτω and Rev. xiii. 9, εἴ τις ἔχει οὖς, ἀκουσάτω.

The *logion* which S. Matthew inserts here is found in Mark iv. 25 and in Luke viii. 18, xix. 26. Also in Matt. xxv. 29. See below.

The quotation from Is. vi. 9 ff., which S. Matthew gives at length here, is given at length in Acts xxviii. 26 f.

The *logion* about kings and prophets desiring to see what the Twelve saw, which S. Matthew inserts by conflation after Matt. xiii. 15, will be found parallel to Luke x. 23, 24.

v. 11[b]. ὁ λόγος τοῦ θεοῦ occurs Mark vii. 13 (=Matt. xv. 6), Luke v. 1, viii. 11, 21, xi. 28, and 14 times in the Acts. It is frequent in the Epistles and in S. John.

v. 12[d]. Notice the introduction of the Pauline doctrine of salvation by faith.

S. MARK.

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς
ἀλλὰ πρόσκαιροί εἰσιν,
εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
εὐθὺς σκανδαλίζονται.
18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι·
οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,
19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου
καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι
εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον,
καὶ ἄκαρπος γίνεται.
20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, †
οἵτινες ἀκούουσιν τὸν λόγον
καὶ παραδέχονται
καὶ καρποφοροῦσιν ⌜ἓν⌝[2] τριάκοντα καὶ (⌜ἓν⌝)[2] ἑξήκοντα
καὶ (⌜ἓν⌝)[2] ἑκατόν."

2 ἕν

21 Καὶ ἔλεγεν αὐτοῖς ὅτι
"Μήτι ἔρχεται ὁ λύχνος
ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην,
οὐχ ἵνα ⌜ἐπὶ⌝[1] τὴν λυχνίαν τεθῇ;

22 οὐ ⌜γὰρ ἔστιν⌝[2] κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ,
οὐδὲ ἐγένετο ἀπόκρυφον
ἀλλ' ἵνα * * ἔλθῃ εἰς φανερόν.
23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω."
24 [Καὶ ἔλεγεν αὐτοῖς]
"Βλέπετε τί ἀκούετε.
ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν
καὶ προστεθήσεται ὑμῖν.
25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ·
καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

1 MSS. ὑπὸ 2 γάρ ἐστίν τι

iii. 21, 31—35.

21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

31 Καὶ ἔρχονται
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν
καλοῦντες αὐτόν.
32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος,
καὶ λέγουσιν αὐτῷ
"Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ⊤[1] ἔξω ζητοῦσίν σε."
33 καὶ ἀποκριθεὶς αὐτοῖς λέγει
"Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;"
34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει
"Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

1 (+καὶ αἱ ἀδελφαί σου)

S. LUKE, Chapter VIII.

καὶ ⌜οὗτοι⌝[4] ῥίζαν οὐκ ἔχουσιν, †
οἳ πρὸς καιρὸν πιστεύουσιν
καὶ ἐν καιρῷ πειρασμοῦ
ἀφίστανται.
14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,
οὗτοί εἰσιν οἱ ἀκούσαντες,
καὶ ὑπὸ μεριμνῶν καὶ πλούτου
καὶ ἡδονῶν τοῦ βίου
πορευόμενοι συνπνίγονται
καὶ οὐ τελεσφοροῦσιν.
15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
οἵτινες [ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ] ἀκούσαντες τὸν λόγον
κατέχουσιν
καὶ καρποφοροῦσιν [ἐν ὑπομονῇ].

4 αὐτοί

The duties and reward of the initiated.

A. 16 "Οὐδεὶς δὲ λύχνον ἅψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ' ἐπὶ λυχνίας τίθησιν,
ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

B. 17 "οὐ γὰρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται,
οὐδὲ ἀπόκρυφον
⌜ὃ οὐ μὴ⌝[1] γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

C. 18 "Βλέπετε οὖν πῶς ἀκούετε·

Mark iv. 24b will be found in Luke vi. 38.

D. "ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ [δοκεῖ] ἔχειν ἀρθήσεται ἀπ' αὐτοῦ."

1 (ἀλλ' ἵνα)

"Who is my Mother, and who are my Brethren?" I.

N.B. S. Luke's inversion of order.

19 Παρεγένετο δὲ πρὸς αὐτὸν
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ,
[καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ

διὰ τὸν] ὄχλον.
20 ἀπηγγέλη δὲ αὐτῷ
"Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ⌜ἰδεῖν θέλοντές⌝[1] σε."
21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς

"Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν

1 (ζητοῦντες)

S. MATTHEW.

21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
ἀλλὰ πρόσκαιρός ἐστιν,
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
εὐθὺς σκανδαλίζεται.
22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου

συνπνίγει τὸν λόγον,
καὶ ἄκαρπος γίνεται.
23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν †
ὁ τὸν λόγον ἀκούων †
καὶ συνιείς,
ὃς δὴ καρποφορεῖ [καὶ ποιεῖ] ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
ὃ δὲ τριάκοντα." †

v. 14—15.

14 "ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
15 οὐδὲ καίουσιν λύχνον
καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * * *
ἀλλ' ἐπὶ τὴν λυχνίαν,
καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ."

x. 26, "[μὴ οὖν φοβηθῆτε αὐτούς·]
οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,
καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται."

xiii. 12 "ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευθήσεται]·
ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."
Doublet:
xxv. 29, τῷ γὰρ ἔχοντι παντὶ δοθήσεται [καὶ περισσευθήσεται]·
τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

xii. 46—50.

46 [Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις
ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
ἱστήκεισαν ἔξω
ζητοῦντες αὐτῷ λαλῆσαι.
T1

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
"Τίς ἐστιν ἡ μήτηρ μου, καὶ [τίνες εἰσὶν] οἱ ἀδελφοί μου;"
49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν
"Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

1 +εἶπεν δέ τις αὐτῷ "Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι."

VARIOUS.

v. 14e. This Hebraic use of πορεύομαι is found in Luke i. 6, and in S. Peter and S. Jude.

v. 15d. ὑπομονή is commended in xxi. 19. Not elsewhere in the Gospels but frequent in the Epistles and Apocalypse.

Doublet: S. Luke xi. 33.
οὐδεὶς λύχνον ἅψας
εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον
ἀλλ' ἐπὶ τὴν λυχνίαν,
[ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.] †

Doublet: S. Luke xii. 2.
Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται,
καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται.

Doublet: S. Luke xix. 26.
παντὶ τῷ ἔχοντι δοθήσεται,
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

οἱ ἔχοντες = οἱ πλούσιοι (Eur. Alc. 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constituted their wealth.

v. 19b. Compare:

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας (=Mark vi. 3, ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος). Acts i. 14, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. John ii. 12, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. vii. 10, ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν. xx. 17, "πορεύου πρὸς τοὺς ἀδελφούς μου."

v. 21b. Cf. S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς "Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου."]

S. MARK.

35 ὃς [τ2] ἂν ποιήσῃ [τὸ θέλημα][τ3] τοῦ θεοῦ,

οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."

2 +γὰρ 3 τὰ θελήματα

S. LUKE, CHAPTER VIII.

οἱ τὸν λόγον τοῦ θεοῦ [ἀκούοντες καὶ] ποιοῦντες."

21. TWO MIRACLES.

CHAPTER VIII. 22—39.

The Stilling of the Storm. I.

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης

"Διέλθωμεν εἰς τὸ πέραν."

36 καὶ ἀφέντες τὸν ὄχλον
παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, * * *
καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ
ἐπὶ τὸ προσκεφάλαιον καθεύδων· (1)
καὶ * ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ
"Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;"
39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
καὶ εἶπεν τῇ θαλάσσῃ "Σιώπα, πεφίμωσο." (2)
καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
40 καὶ εἶπεν αὐτοῖς
"Τί δειλοί ἐστε; οὔπω ἔχετε πίστιν;" (3)
41 καὶ ἐφοβήθησαν φόβον μέγαν,
καὶ * ἔλεγον πρὸς ἀλλήλους
"Τίς ἄρα οὗτός ἐστιν
ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
ὑπακούει αὐτῷ;"

viii. 22—25.

22 [Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς]
"Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης]."

καὶ
ἀνήχθησαν.
23 [πλεόντων δὲ αὐτῶν ἀφύπνωσεν.] (1)
καὶ κατέβη λαῖλαψ [ἀνέμου εἰς τὴν λίμνην][τ1],
καὶ
συνεπληροῦντο [καὶ ἐκινδύνευον].

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες
"[Ἐπιστάτα [ἐπιστάτα][τ2]], ἀπολλύμεθα·"
ὁ δὲ [διεγερθεὶς][τ3] ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ ὕδατος, (2)
καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
25 εἶπεν δὲ αὐτοῖς
"Ποῦ ἡ πίστις ὑμῶν;" (3)
φοβηθέντες δὲ
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους
"Τίς ἄρα οὗτός ἐστιν
ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,
[καὶ ὑπακούουσιν αὐτῷ][τ4];"

1 εἰς τὴν λίμνην ἀνέμου 2 (Κύριε, κύριε) 3 (ἐγερθεὶς) 4 (B omits)

The Gerasene Demoniac. I.

v. 1—20.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
εἰς τὴν χώραν τῶν [Γερασηνῶν][τ1].

2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου
(εὐθὺς) ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν,

1 (Γαδαρηνῶν vel Γεργεσηνῶν)

26 Καὶ κατέπλευσαν
εἰς τὴν χώραν τῶν [Γερασηνῶν][τ1],
[ἥτις ἐστὶν [ἀντίπερα][τ2] τῆς Γαλειλαίας.]
27 [ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν][τ3]
[ὑπήντησεν
ἀνήρ τις][τ4] [ἐκ τῆς πόλεως] ἔχων δαιμόνια[·]
[καὶ χρόνῳ ἱκανῷ][τ5] οὐκ [ἐνεδύσατο][τ6] ἱμάτιον,]
καὶ ἐν [οἰκίᾳ][τ7] οὐκ ἔμενεν ἀλλ' ἐν τοῖς [μνήμασιν][τ8].

1 (Γεργεσηνῶν v. Γαδαρηνῶν) 2 (Blass ἀντιπέρᾳ, Ln. ἀντιπέρα) 3 (καὶ ἐξῆλθον ἐπὶ τὴν γῆν καὶ) 4 ὑπήντησέν (τις) ἀνὴρ 5 (ἀπὸ χρόνων ἱκανῶν, ὃς) 6 (ἐνεδιδύσκετο) 7 (οἴκῳ) 8 (μνημείοις)

S. MATTHEW.

50 ὅσ[τις γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου [τοῦ ἐν οὐρανοῖς], αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν." †

VARIOUS.

v. 21c. S. Luke xi. 27, 28.

"Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας·" 28 αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."

See also vi. 47b note.

v. 21c. For τὸν λόγον τοῦ θεοῦ, see note on viii. 11b.

viii. 18, 23—27.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ⌜ὄχλον⌝1 περὶ αὐτὸν] ἐκέλευσεν

ἀπελθεῖν εἰς τὸ πέραν.

Here follows the narrative of the 'Two (three) Aspirants,' which S. Luke gives in ix. 57—62.

23 Καὶ
[ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

v. 22c. λίμνη occurs in Luke v. 1, 2, viii. 22, 23, 33. The other Gospels incorrectly use θάλασσα instead.

v. 22e. ἀνάγεσθαι is used in this sense thirteen times in the Acts.

24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
ὥστε τὸ πλοῖον καλύπτεσθαι
ὑπὸ τῶν κυμάτων·
αὐτὸς δὲ
ἐκάθευδεν. (1)
25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες
"Κύριε, [σῶσον,] ἀπολλύμεθα."
26 καὶ λέγει αὐτοῖς
"Τί δειλοί ἐστε, ὀλιγόπιστοι;" } (3)
τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσσῃ,
καὶ ἐγένετο γαλήνη μεγάλη. } (2)
27 Οἱ δὲ ἄνθρωποι
ἐθαύμασαν λέγοντες
"Ποταπός ἐστιν οὗτος †
ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
αὐτῷ ὑπακούουσιν †;"

1 (πολλοὺς) ὄχλους

v. 24b. ἐπιστάτης is used seven times by S. Luke, but by no other N.T. writer.

v. 25f. ἐπιτάσσει occurs in Mark i. 27, vi. 27, 39, ix. 25; Luke iv. 36, viii. 31, xiv. 22.

viii. 28—34.

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
εἰς τὴν χώραν τῶν ⌜Γαδαρηνῶν⌝1

v. 26a. κατέπλευσαν occurs here only, but κατάγειν in a nautical sense in Luke v. 11, Acts xxvii. 3, xxviii. 12.

v. 26c. Similar geographical notes are added for the sake of foreign readers in Luke iv. 31, vi. 17.

Probably Γέρασα = Γέρσα = Khersa, a village half-way down the East coast of the lake. But this village was almost unknown, and there was a well-known Gerasa, a city of Decapolis, thirty miles S.E. of the lake. Probably S. Matthew, assuming this latter city to be intended, has substituted Gadara for it as a correction. The correction 'Gergesenes' is due to Origen.

ὑπήντησαν αὐτῷ
[δύο] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι], } †

χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης].

1 (Γερασηνῶν vel Γεργεσηνῶν)

v. 27d. An inference from Mark v. 15c.

S. MARK.

καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι
4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι
καὶ διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας
συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· 5 καὶ διὰ
παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. } (1)

6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
ἔδραμεν καὶ προσεκύνησεν αὐτόν,
7 καὶ κράξας φωνῇ μεγάλῃ λέγει
"Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;
ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς."
8 ἔλεγεν γὰρ αὐτῷ
"Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου."
9 καὶ ἐπηρώτα αὐτόν "Τί ὄνομά σοι;"

καὶ λέγει αὐτῷ
"Λεγιὼν ὄνομά ⌜μοι⌝[2], ὅτι πολλοί ἐσμεν·"
10 καὶ παρεκάλει αὐτὸν πολλὰ
ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·
12 καὶ παρεκάλεσαν αὐτὸν λέγοντες

"Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν."
13 καὶ ἐπέτρεψεν αὐτοῖς.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν, ὡς δισχίλιοι,
καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.
14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός.
15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,
καὶ θεωροῦσιν τὸν δαιμονιζόμενον
καθήμενον ἱματισμένον καὶ σωφρονοῦντα,
τὸν ἐσχηκότα τὸν λεγιῶνα,
καὶ ἐφοβήθησαν.
16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες
πῶς ἐγένετο τῷ δαιμονιζομένῳ
καὶ περὶ τῶν χοίρων.

2 μοί ἐστιν

S. LUKE, Chapter VIII.

28 ἰδὼν δὲ τὸν Ἰησοῦν
⌜ἀνακράξας προσέπεσεν αὐτῷ
καὶ⌝[9] φωνῇ μεγάλῃ εἶπεν
"Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ ⌜τοῦ θεοῦ⌝[10] τοῦ ὑψίστου;
δέομαί σου, μή με βασανίσῃς·"
29 ⌜παρήγγελλεν⌝[11] γὰρ
τῷ ⌜πνεύματι⌝[12] τῷ ἀκαθάρτῳ ⌜ἐξελθεῖν⌝[13] ἀπὸ τοῦ
ἀνθρώπου. } † (2)

πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ⌜ἐδεσμεύετο⌝[14] ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ⌜ἀπὸ⌝[15] τοῦ δαιμονίου εἰς ⌜τὰς ἐρήμους⌝[16]. } (1)

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς "Τί σοί ὄνομά ἐστιν;"

ὁ δὲ εἶπεν
"Λεγιών," ⌜ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν⌝[17].
31 καὶ παρεκάλουν αὐτὸν
ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †
32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν ⌜βοσκομένη⌝[18] ἐν τῷ ὄρει· †
καὶ παρεκάλεσαν αὐτὸν

ἵνα ⌜ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν·

καὶ⌝[19] ἐπέτρεψεν αὐτοῖς.
33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ ἀνθρώπου]
εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν λίμνην
καὶ ἀπεπνίγη.
34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονὸς] ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ⌜ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς
καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,
καὶ εὗραν καθήμενον τὸν ἄνθρωπον ἀφ᾽ οὗ τὰ δαιμόνια
ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα [παρὰ τοὺς πόδας
(τοῦ) Ἰησοῦ],
καὶ⌝[20] ἐφοβήθησαν.
36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες
πῶς ἐσώθη ὁ ⌜δαιμονισθείς⌝[21].

9 (ἀνέκραξεν) 10 (omit) 11 παρήγγειλεν (v. ἔλεγεν) 12 (δαιμονίῳ) 13 ("Εξελθε) 14 (ἐδεσμεῖτο) 15 ὑπὸ 16 (τὴν ἔρημον) 17 (πολλὰ γὰρ ἦσαν δαιμόνια) 18 βοσκομένων 19 (εἰς τοὺς χοίρους εἰσέλθωσιν· ὁ δὲ) 20 (D παραγενομένων δὲ ἐκ τῆς πόλεως καὶ θεωρησάντων καθήμενον τὸν δαιμονιζόμενον σωφρονοῦντα καὶ ἱματισμένον καθήμενον παρὰ τοὺς πόδας Ἰησοῦ) 21 (λεγίων)

S. MATTHEW.

VARIOUS.

v. 28[b].

S. Luke iv. 33 (=S. Mark i. 23), *καὶ ἀνέκραξεν φωνῇ μεγάλῃ "Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;"*

Probably an example of assimilation for it is not likely that this man would know our Lord and His name.

v. 28[d]. The phrase *ὕψιστος θεός* occurs here only in S. Mark, 7 times in S. Luke, not elsewhere except in a quotation in Heb. vii. 1.

v. 29[b].

Probably the proto-Mark did not contain Mark v. 3[b]—5 but S. Luke subsequently received an imperfect account of the addition and therefore has inverted the order and departed from the wording.

29 καὶ

[ἰδοὺ] ἔκραξαν λέγοντες
"Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;"

v. 29[e].

S. Luke xi. 24 (S. Matt. xii. 43), *τὸ ἀκάθαρτον πνεῦμα...διέρχεται δι' ἀνύδρων τόπων.*

v. 30[c]. In S. Mark the man's reply may be intended as a mere outburst of insanity, but S. Luke adopts it as the sober truth. See viii. 2 note.

v. 31[b]. *ἄβυσσος* occurs only in Rom. x. 7, and Rev. (6 times), but it is frequent in LXX.

10 Ἦν δὲ [μακρὰν ἀπ' αὐτῶν] ἀγέλη χοίρων πολλῶν βοσκομένη.
31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
"[Εἰ ἐκβάλλεις ἡμᾶς,]
ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων."
32 καὶ εἶπεν αὐτοῖς "Ὑπάγετε."
οἱ δὲ ἐξελθόντες
ἀπῆλθαν εἰς τοὺς χοίρους·
καὶ [ἰδοὺ] ὥρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν,
καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

v. 33[d]. S. Luke uses *λίμνη* of a freshwater lake in v. 1, 2, viii. 22, 23, 33. Elsewhere it occurs in Rev. of the *λίμνη πυρός.*

33 Οἱ δὲ βόσκοντες ἔφυγον,
καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
καὶ τὰ τῶν δαιμονιζομένων].
34 καὶ [ἰδοὺ πᾶσα ἡ πόλις] ἐξῆλθεν
εἰς ὑπάντησιν [τῷ][2] Ἰησοῦ,

2 τοῦ

v. 35[d]. *παρὰ* or *πρὸς τοὺς πόδας* occurs Mark v. 22 (=Luke viii. 41), vii. 25, Matt. xv. 30.

S. MARK.

17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς

ἵνα μετ᾽ αὐτοῦ ᾖ.
19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ
"Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς,
καὶ ἀπάγγειλον αὐτοῖς
ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε."
20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
[καὶ πάντες ἐθαύμαζον.]

S. LUKE, Chapter VIII.

37 ⌜καὶ ἠρώτησεν αὐτὸν [ἅπαν τὸ πλῆθος
τῆς περιχώρου⌝[22] τῶν ⌜Γερασηνῶν⌝[1]] ἀπελθεῖν ἀπ᾽ αὐτῶν,
[ὅτι φόβῳ μεγάλῳ συνείχοντο·]
αὐτὸς δὲ ἐμβὰς ⌜εἰς πλοῖον⌝[10] ὑπέστρεψεν. †
38 ⌜ἐδεῖτο⌝[23] δὲ αὐτοῦ ὁ ἀνὴρ ἀφ᾽ οὗ ἐξεληλύθει τὰ δαιμόνια

εἶναι σὺν αὐτῷ· †
ἀπέλυσεν δὲ αὐτὸν λέγων
39 "⌜Ὑπόστρεφε⌝[24] εἰς τὸν οἶκόν σου,
⌜καὶ διηγοῦ⌝[25]
ὅσα σοι ἐποίησεν ὁ θεός." †
καὶ ἀπῆλθεν ⌜καθ᾽ ὅλην⌝[26] τὴν πόλιν κηρύσσων †
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

22 (ἠρώτησαν δὲ τὸν Ἰησοῦν πάντες καὶ ἡ χώρα) 23 (ἐδέετο v. ἠρώτα) 24 (Πορεύου) 25 (διηγούμενος) 26 (κατὰ)

22. The Raising of Jairus's Daughter and the Healing of the Woman with the Issue of Blood. I.

v. 21—43.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς
τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ᾽ αὐτόν, καὶ ἦν παρὰ
τὴν θάλασσαν.
22 Καὶ * ἔρχεται εἷς τῶν ἀρχισυναγώγων,
ὀνόματι Ἰάειρος,

καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ
23 καὶ ⌜παρακαλεῖ⌝[1] αὐτὸν πολλὰ λέγων ὅτι
"Τὸ θυγάτριόν μου
ἐσχάτως ἔχει,
ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ."
24 καὶ ἀπῆλθεν μετ᾽ αὐτοῦ.
Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.
25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη
26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ᾽ ⌜αὐτῆς⌝[2] πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ
μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα τὰ περὶ τοῦ
Ἰησοῦ,
* ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν
ἥψατο * * τοῦ ἱματίου αὐτοῦ·
28 ἔλεγεν γὰρ ὅτι
"᾽Εὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι."
29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.
30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν "Τίς

1 παρεκάλει 2 ἑαυτῆς

viii. 40—56.

40 [⌜Εν δὲ⌝[1] τῷ ⌜ὑποστρέφειν⌝[2] τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν
ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.]

41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ
ᾧ ὄνομα Ἰάειρος,
καὶ ⌜οὗτος⌝[3] ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
παρεκάλει αὐτὸν εἰσελθεῖν [εἰς τὸν οἶκον αὐτοῦ],
42 ὅτι θυγάτηρ [μονογενὴς] ἦν αὐτῷ ⌜ὡς⌝[4] ἐτῶν δώδεκα (3)
⌜καὶ αὐτὴ ἀπέθνῃσκεν⌝[5].

⌜Εν δὲ⌝[1] τῷ ὑπάγειν αὐτὸν
οἱ ὄχλοι συνέπνιγον αὐτόν.
43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, †

⌜ἥτις οὐκ ἴσχυσεν ἀπ᾽ οὐδενὸς θεραπευθῆναι⌝[6],

44 προσελθοῦσα ⌜ὄπισθεν⌝[4]
ἥψατο ⌜τοῦ κρασπέδου⌝[4] τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 ⌜καὶ εἶπεν ὁ Ἰησοῦς "Τίς ὁ ἁψάμενός μου;"⌝[7] [ἀρνουμένων δὲ πάντων] εἶπεν [ὁ Πέτρος ⊤[8] "Ἐπιστάτα,] οἱ

1 (ἐγένετο δὲ ἐν) 2 (ὑποστρέψαι) 3 αὐτὸς 4 (omit) 5 (ἀποθνήσκουσα) 6 (ἦν οὐδὲ εἷς ἴσχυεν θεραπεῦσαι) 7 (ὁ δὲ Ἰησοῦς γνοὺς τὴν ἐξελθοῦσαν ἐξ αὐτοῦ δύναμιν ἐπηρώτα "Τίς μου ἥψατο;") 8 (+καὶ οἱ σὺν αὐτῷ)

S. MATTHEW.

καὶ [ἰδόντες] αὐτὸν παρεκάλεσαν
ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

VARIOUS.

v. 37c. For the fear cf. Mark iv. 41 (=Luke viii. 25), v. 15 (=Luke viii. 35), Luke v. 26, vii. 16. S. Luke uses *συνέχω* nine times, S. Matt. once and S. Paul twice.

39d. Decapolis is mentioned Matt. iv. 25, Mark v. 20, vii. 31, but never by S. Luke or the other N.T. writers. The name, which is an incorrect abbreviation for *αἱ δέκα πόλεις*, would soon be lost in oral teaching. But S. Luke knew Palestine well and would certainly have restored so interesting a word, if he had had a copy of S. Mark's Gospel within reach. Dr Abbott's suggestion that S. Mark wrote ΕΝ ΤΗ ·Ι· ΠΟΛΕΙ which S. Luke misread ΕΝ ΤΗΙ ΠΟΛΕΙ=ΕΝ ΤΗ ΠΟΛΕΙ is not probable.

ix. 18—26.

18 [Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς]
(By this preface S. Matthew appends this narrative to the parable of the new wine in the old skins; but the other Gospels arrange differently.)
ἰδοὺ ἄρχων ⌜(εἷς) προσελθὼν⌝[1] †

προσεκύνει αὐτῷ
λέγων ὅτι
"Ἡ θυγάτηρ μου
ἄρτι ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται."
19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ⌜ἠκολούθει⌝[2] αὐτῷ
[καὶ οἱ μαθηταὶ αὐτοῦ].
20 Καὶ [ἰδοὺ] γυνὴ αἱμορροοῦσα δώδεκα ἔτη

v. 40. Similar feelings on the part of the crowd are described in iv. 42 (=Mark i. 37), xi. 29. The word *ὑποστρέφειν* is used 33 times by S. Luke, once by S. Mark and once by S. Paul, never by S. Matt. or S. John. *ἀποδέχομαι* is used in ix. 11, and five times in the Acts, but not in other N.T. writers. *προσδοκάω* is used eleven times by S. Luke, twice by S. Matthew, never by S. Mark, S. John, nor S. Paul. These facts indicate that 'editorial notes' were written freely by S. Luke with his own vocabulary.

41c. *ὑπάρχω* is used 40 times by S. Luke, thrice by S. Matt.

42a. The word *μονογενής*, which is used in LXX. Judg. xi. 34, of Jephthah's daughter, and in Heb. xi. 17 of Isaac, is applied by S. Luke to the widow's son at Nain (vii. 12), and—by transference?—to this passage and ix. 38. S. John applies it to our Lord; no other N.T. writer uses it. On S. Luke's sympathy with the bereaved, see vi. 24, note.

43b. S. Luke, himself a physician, has removed S. Mark's scathing indictment of the faculty, not so much perhaps from professional feeling but, as in Luke iv. 32, from Christian love.

προσελθοῦσα ὄπισθεν
ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
21 ἔλεγεν γὰρ [ἐν ἑαυτῇ]
"Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι."

v. 44b. For *κράσπεδον* see Mark vi. 56 (=Matt. xiv. 36) Matt. xxiii. 5.

22 ὁ δὲ Ἰησοῦς
στραφεὶς

v. 45b. *ἐπιστάτης* occurs seven times in S. Luke but in no other N.T. writer.

1 *εἰσελθὼν* 2 *ἠκολούθησεν*

S. MARK.

μου ἤψατο τῶν ἱματίων;" 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ "Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις 'Τίς μου ἤψατο;'" 32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα [T3], εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ
"Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
ὕπαγε εἰς εἰρήνην,
καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου."
35 Ἔτι αὐτοῦ λαλοῦντος
ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι
"Ἡ θυγάτηρ σου ἀπέθανεν·
τί ἔτι σκύλλεις τὸν διδάσκαλον;"
36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
λέγει τῷ ἀρχισυναγώγῳ
"Μὴ φοβοῦ, μόνον πίστευε."
37 καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι

εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην
τὸν ἀδελφὸν Ἰακώβου.
38 καὶ ἔρχονται εἰς τὸν οἶκον (1) τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,
39 καὶ εἰσελθὼν λέγει αὐτοῖς "Τί θορυβεῖσθε καὶ κλαίετε;
τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει."
40 καὶ κατεγέλων αὐτοῦ.
αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα (2) καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·
41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
"Ταλειθά, κούμ," ὅ ἐστιν μεθερμηνευόμενον
"Τὸ κοράσιον, σοὶ λέγω, ἔγειρε."
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
ἦν γὰρ ἐτῶν δώδεκα. (3)
καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.
43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, } (4)
καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. (5)

3 (+διὸ πεποιήκει λάθρᾳ)

S. LUKE, Chapter VIII.

ὄχλοι συν[έχουσίν] σε [καὶ ἀπο]θλίβουσιν." [T9] 46 [ὁ δὲ Ἰησοῦς] εἶπεν "Ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ." 47 [ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν] [τρέμουσα] [10] ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ [ἀπήγγειλεν] [11] [ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα].

48 ὁ δὲ εἶπεν αὐτῇ
"[Θυγάτηρ] [12], ἡ πίστις σου σέσωκέν σε·
πορεύου [εἰς εἰρήνην]." [13]

49 Ἔτι αὐτοῦ λαλοῦντος
[ἔρχεταί τις] [14] παρὰ τοῦ ἀρχισυναγώγου [λέγων] [15] ὅτι
"Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι σκύλλε τὸν διδάσκαλον."
50 ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ
"Μὴ φοβοῦ, μόνον πίστευσον, [καὶ σωθήσεται.]"
51 ἐλθὼν δὲ εἰς τὴν οἰκίαν (1) οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ
εἰ μὴ Πέτρον [καὶ Ἰωάνην] [4] καὶ Ἰάκωβον †

καὶ τὸν πατέρα [τῆς παιδὸς] [16] καὶ τὴν μητέρα. (2)
52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.
ὁ δὲ εἶπεν "Μὴ κλαίετε,
οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει."
53 καὶ κατεγέλων αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]
54 αὐτὸς δὲ

κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων

"Ἡ παῖς, ἔγειρε."
55 [καὶ [ἐπέστρεψεν] [17] τὸ πνεῦμα αὐτῆς,] καὶ ἀνέστη παραχρῆμα,
καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. (5)
56 [καὶ ἐξέστησαν [οἱ γονεῖς αὐτῆς]] [18]. } (4)
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

9 (+καὶ λέγεις "Τίς μου ἥψατο;") 10 (ἔντρομος οὖσα) 11 (διήγγειλεν) 12 (Θύγατερ) 13 (ἐν εἰρήνῃ) 14 (ἔρχονται) 15 (λέγοντες) 16 (τοῦ κορασίου) 17 (ὑπέστρεψεν) 18 (οἱ δὲ γονεῖς αὐτῆς θεωροῦντες ἐξέστησαν)

23. The Mission of the Twelve and its Sequel. I.

S. MARK.
vi. 7—13.

7 Καὶ προσκαλεῖται τοὺς δώδεκα, (1)
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, (2)
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων (3)

S. LUKE, Chapter IX.
ix. 1—17.

1 συνκαλεσάμενος δὲ τοὺς δώδεκα [T1] (1)
ἔδωκεν [αὐτοῖς [δύναμιν] [2] καὶ] ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια (3)
καὶ νόσους θεραπεύειν,
2 καὶ ἀπέστειλεν αὐτοὺς (2)
[κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [T3]],

1 (+ἀποστόλους) 2 δύναμιν αὐτοῖς 3 (+τοὺς ἀσθενεῖς)

S. MATTHEW.

VARIOUS.

καὶ ἰδὼν αὐτὴν

εἶπεν
"[Θάρσει,] θύγατερ· ἡ πίστις σου σέσωκέν σε."
[καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]

v. 45[c]. συνέχω occurs nine times in S. Luke, once in S. Matt., twice in S. Paul.

v. 48[b]. This refrain occurs again in Mark x. 52 (=Luke xviii. 42). It is also borrowed by S. Luke to conclude two other narratives vii. 50, xvii. 19.

v. 48[c]. This refrain is repeated in Luke vii. 50, Acts xvi. 36.

v. 49. S. Matthew's brevity has led to two discrepancies, (1) He makes Jairus a "prince" i.e. a member of the Sanhedrin, instead of a "ruler of the synagogue" (see Luke xviii. 18). (2) He represents the girl as already dead when Jairus first came.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν (1) τοῦ ἄρχοντος
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
ἔλεγεν 24 "Ἀναχωρεῖτε,
οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει·"
καὶ κατεγέλων αὐτοῦ.
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν
ἐκράτησεν τῆς χειρὸς αὐτῆς,

καὶ ἠγέρθη τὸ κοράσιον.

v. 51. For the order of the names, John before James, see Luke ix. 28, Acts i. 13. The same three Apostles accompanied our Lord at the Transfiguration (Luke ix. 28 ||) and in Gethsemane (Mark xiv. 33=Matt. xxvi. 37).

v. 52[c]. Compare S. John xi. 11, Acts vii. 60.

11. "Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν." εἶπαν οὖν οἱ μαθηταὶ αὐτῷ "Κύριε, εἰ κεκοίμηται σωθήσεται." εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

60. καὶ τοῦτο εἰπὼν (ὁ Στέφανος) ἐκοιμήθη.

Cf. Matt. xxvii. 52. Acts xiii. 36. 1 Cor. vii. 39, xi. 30, xv. 6, 18, 20, 51. 1 Thess. iv. 13, 14, 15. 2 Pet. iii. 4.

Our Lord's parabolical words doubtless meant, "Death is not a horrible thing to howl over, it is simply sleep." From this and from John xi. 11 the death of a Christian is regularly called sleep, never death, in the N.T.; see the passages given above.

26 [Καὶ ἐξῆλθεν ἡ φήμη ⌜αὕτη⌝[3] εἰς ὅλην τὴν γῆν ἐκείνην.]

3 αὐτῆς

v. 56[b]. The charge to tell no one seems out of place here, for if the funeral was stopped, those who came to celebrate it must have asked and been told the reason why it was so. S. Mark has probably concluded the section with a commonplace (Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without seeing the incongruity. S. Luke's literary conclusions to a section appear very often to be mere editorial notes, and we must certainly admit the same principle occasionally in the other Gospels.

x. 1, 5—15.

1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ] (1)

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων (3)
[ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]

Here S. Matthew inserts the names of the Twelve (=Luke vi. 14 ff.).

v. 1[b]. δύναμις is also added to ἐξουσία editorially in S. Luke iv. 36.

v. 2[b].

S. Matt. iv. 23=ix. 35, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

S. MARK.

8 καὶ παρήγγειλεν αὐτοῖς

ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν (4)
εἰ μὴ ῥάβδον μόνον, (5)
μὴ ἄρτον, (6)
μὴ πήραν, (7)
μὴ εἰς τὴν ζώνην χαλκόν, (8)
9 ἀλλὰ ὑποδεδεμένους σανδάλια, (9)
καὶ ⌜μὴ ἐνδύσασθαι⌝[1] δύο χιτῶνας. (10)

10 καὶ ἔλεγεν αὐτοῖς
"Οπου ἐὰν εἰσέλθητε εἰς οἰκίαν,
ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

11 καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς
μηδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκεῖθεν
ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν
εἰς μαρτύριον αὐτοῖς."
12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν, 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

1 "Μὴ ἐνδύσησθε"

vi. 14—16.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,
καὶ ⌜ἔλεγον⌝[1] ὅτι
"Ἰωάνης ὁ βαπτίζων
ἐγήγερται ἐκ νεκρῶν,
καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ·" } (1)
15 ἄλλοι δὲ ἔλεγον ὅτι "Ἠλείας ἐστίν·"
ἄλλοι δὲ ἔλεγον ὅτι "Προφήτης ὡς εἷς τῶν προφητῶν."
16 ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν
"Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην,
οὗτος ἠγέρθη." } (2)

1 ἔλεγεν

vi. 30—46.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.
31 καὶ λέγει αὐτοῖς "Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον." ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

S. LUKE, Chapter IX.

The Charge to the Twelve. I.

3 καὶ εἶπεν πρὸς αὐτούς

"Μηδὲν αἴρετε εἰς τὴν ὁδόν, (4)
μήτε ⌜ῥάβδον⌝[1] (5)
μήτε πήραν (7)
μήτε ἄρτον (6)
μήτε ἀργύριον, (8)

μήτε [2] δύο χιτῶνας ⌜ἔχειν⌝[3]. (10)
(Matt. x. 10e = Luke x. 7c)

4 καὶ
εἰς ἣν ἂν οἰκίαν εἰσέλθητε,
ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς,

ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης
τὸν κονιορτὸν ⌜ἀπὸ⌝[3] τῶν ποδῶν ὑμῶν ἀποτινάσσετε
εἰς μαρτύριον [ἐπ'] αὐτούς."
6 [ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

1 (ῥάβδους) 2 (+ἀνὰ) 3 (omit)

Herod's Opinion about our Lord. I.

7 ⌜Ἤκουσεν⌝[1] δὲ Ἡρῴδης ὁ τετραάρχης [τὰ γινόμενα ⌜πάντα,
καὶ διηπόρει⌝[2]] διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι
"Ἰωάνης
⌜ἠγέρθη⌝[3] ἐκ νεκρῶν,"

8 ὑπὸ τινῶν δὲ ὅτι "Ἠλείας ἐφάνη,"
⌜ἄλλων⌝[4] δὲ ὅτι "Προφήτης τις τῶν ἀρχαίων [ἀνέστη]."
9 εἶπεν δὲ (ὁ) Ἡρῴδης
"Ἰωάνην ἐγὼ ἀπεκεφάλισα·
τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα;"
[καὶ ἐζήτει ἰδεῖν αὐτόν.]

1 (ἀκούσας) 2 (ἠπορεῖτο) 3 (ἀνέστη) 4 (ἄλλοι)

The Feeding of the Five Thousand. I.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν.

S. MATTHEW.

5 [Τούτους τοὺς δώδεκα] ἀπέστειλεν ὁ Ἰησοῦς (2)
παραγγείλας αὐτοῖς λέγων
"Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
7 "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι 'Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.' 8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε.

9 μὴ κτήσησθε [χρυσὸν μηδὲ ἄργυρον
μηδὲ] χαλκὸν εἰς τὰς ζώνας ὑμῶν, (8) †
10 μὴ πήραν εἰς ὁδὸν (7) †

μηδὲ δύο χιτῶνας (10)
μηδὲ ὑποδήματα (9)
μηδὲ ῥάβδον· (5)
ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.
11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.
12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν [ἐφ'] ὑμᾶς ἐπιστραφήτω.
14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς
μηδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν,
ἐξερχόμενοι [ἔξω τῆς οἰκίας ἢ] τῆς πόλεως ἐκείνης
ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ."

In S. Matthew the charge is continued to the end of the chapter (vv. 16—42) but nearly all these verses are found elsewhere in S. Luke; see 'Synopsis', pp. 112—114.

1 πρὸς

xiv. 1, 2.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἤκουσεν Ἡρῴδης ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπεν [τοῖς παισὶν αὐτοῦ]
"Οὗτός ἐστιν Ἰωάνης ὁ βαπτιστής·
αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν,
καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ." } (1) (2)

xiv. 12ᵇ—23ᵃ.

καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ.

The above words are used by S. Matthew to close the preceding section.

VARIOUS.

v. 3ᶜ. S. Mark orders staff and sandals to be used. S. Matthew forbids them both. S. Luke forbids a staff to the Twelve and sandals to the Seventy, but in xxii. 35 he forbids both to the Twelve. S. Mark is doubtless right; priests in the Temple went barefoot: why should not Apostles do the same? The tendency towards severity in holy persons is universal.

Doublet:

S. Luke x. 4, μὴ βαστάζετε βαλλάντιον μὴ πήραν μὴ ὑποδήματα. xxii. 35, ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων.

v. 3ᶠ. Copper coins free from idolatrous symbols were used in Palestine by special indulgence of the Romans. Poor people would seldom see any other; cf. Luke xx. 24. Hence S. Mark's χαλκός is original and has been altered in the other Gospels to correspond to local usage. The diminutive ἀργύριον means coined silver, which was the usual tender amongst Gentiles.

v. 3ᵉ. For the practice of wearing two tunics at once, see S. Mark xiv. 63.

Doublet:

x. 5, εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν.....ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε....εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε "Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν."

v. 5ᶜ.

Acts xiii. 51, οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον.

Acts xviii. 6, ἐκτιναξάμενος τὰ ἱμάτια εἶπεν.

The above are remarkable examples of taking our Lord's directions literally.

v. 7ᵇ. For διηπόρει cf. S. Mark vi. 20, ὁ γὰρ Ἡρῴδης .. ἀκούσας αὐτοῦ πολλὰ ἠπόρει.

v. 7ᶜ.

S. Luke ix. 18, 19 = Mark viii. 27, 28 = Matt. xvi. 13, 14, "τίνα με οἱ ὄχλοι λέγουσιν εἶναι;" οἱ δὲ ἀποκριθέντες εἶπαν "Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη."

v. 9. S. Luke knew the Herods to be Sadducees and could not believe that Antipas would speak like a Pharisee. Hence his historical knowledge has again made him depart from his authority, but a guilty conscience will often shake an atheistic creed.

S. John vi. 1—13.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλειλαίας τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς [τὸ πάσχα], ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν τοὺς ὀφ-

S. MARK.

32 καὶ ἀπῆλθον ἐν τῷ πλοίῳ
εἰς ἔρημον τόπον κατ᾽ ἰδίαν.
33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ⌜ἔγνωσαν⌝[1] πολλοί,
καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ
καὶ ⌜προῆλθον αὐτούς⌝[2].
34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοὺς
ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
* * * * *
35 Καὶ ἤδη ὥρας πολλῆς ⌜γενομένης⌝[3]
προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι
"Ἐρημός ἐστιν ὁ τόπος (1), καὶ ἤδη ὥρα πολλή·
36 ἀπόλυσον αὐτούς,
ἵνα ἀπελθόντες εἰς τοὺς ⌜κύκλῳ⌝[4] ἀγροὺς καὶ κώμας
ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν."

37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
"Δότε αὐτοῖς ὑμεῖς φαγεῖν."
καὶ λέγουσιν αὐτῷ
"᾽Απελθόντες ἀγοράσωμεν (2) δηναρίων διακοσίων ἄρτους καὶ
δώσομεν αὐτοῖς φαγεῖν;" 38 ὁ δὲ λέγει αὐτοῖς "Πόσους
ἔχετε ἄρτους; ὑπάγετε ἴδετε."
καὶ γνόντες λέγουσιν "Πέντε, καὶ δύο ἰχθύας."

39 καὶ ἐπέταξεν αὐτοῖς ⌜ἀνακλιθῆναι⌝[5] πάντας
συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ
πεντήκοντα. (3)
41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους
καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς,
καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.
42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·
43 καὶ ἦραν * * * κλάσματα δώδεκα κοφίνων πληρώματα
καὶ ἀπὸ τῶν ἰχθύων.
44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι
ἄνδρες. (4)
45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ
ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν
εἰς τὸ πέραν **πρὸς Βηθσαιδάν**, (5)
ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
46 καὶ ἀποταξάμενος αὐτοῖς
ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

1 ἐπέγνωσαν 2 (συνῆλθον αὐτοῦ) 3 γινομένης
4 (κύκλῳ) 5 ἀνακλῖναι

S. LUKE, CHAPTER IX.

Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν
κατ᾽ ἰδίαν εἰς ⌜πόλιν καλουμένην Βηθσαιδά⌝[1]. † (5)
11 οἱ δὲ ὄχλοι γνόντες
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος αὐτοὺς

ἐλάλει αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
καὶ τοὺς χρείαν ἔχοντας θεραπείας ⌜ἰᾶτο⌝[2].
12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν·
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

"᾽Απόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς †
[καταλύσωσιν ⌜καὶ⌝] εὕρωσιν ἐπισιτισμόν⌝[3],
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν." (1)
13 εἶπεν δὲ πρὸς αὐτούς
"Δότε αὐτοῖς ⌜φαγεῖν ὑμεῖς⌝[4]." †
οἱ δὲ εἶπαν

"Οὐκ εἰσὶν ἡμῖν ⌜πλεῖον⌝[5] ἢ
⌜ἄρτοι πέντε⌝[6] καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ⌜ἡμεῖς⌝[3] ἀγοράσωμεν (2) εἰς πάντα τὸν
λαὸν τοῦτον βρώματα."
14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. (4)
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
"Κατακλίνατε αὐτοὺς κλισίας
ὡσεὶ ἀνὰ * * πεντήκοντα." (3)
15 καὶ ἐποίησαν οὕτως ⌜καὶ κατέκλιναν ⌜ἅπαντας⌝[7].⌝[3]
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν
⌜εὐλόγησεν [αὐτοὺς] καὶ κατέκλασεν⌝[8]
καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

17 καὶ ἔφαγον καὶ ἐχορτάσθησαν ⌜πάντες⌝[3] †,
καὶ ἤρθη τὸ ⌜περισσεῦσαν⌝[9] αὐτοῖς κλασμάτων κόφινοι
⌜δώδεκα⌝[10].

1 (τόπον ἔρημον vel κώμην λεγομένην B. vel τόπον ἔρημον πόλεως καλουμένης B.) 2 (+αὐτοῦ πάντας) 3 (omit)
4 ὑμεῖς φαγεῖν 5 (πλέον) 6 πέντε ἄρτοι 7 πάντας
8 (προσηύξατο καὶ εὐλόγησεν ἐπ᾽ αὐτοὺς) 9 (περίσσευμα)
10 (δεκαδύο)

S. MATTHEW.

13 [**Ἀκούσας δὲ ὁ Ἰησοῦς**] ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ
εἰς ἔρημον τόπον κατ' ἰδίαν·
καὶ ἀκούσαντες οἱ ὄχλοι
ἠκολούθησαν αὐτῷ ⌜πεζῇ⌝[1] ἀπὸ τῶν πόλεων.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς

καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
15 **Ὀψίας** δὲ γενομένης
προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες
"Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ⌜ἤδη παρῆλθεν †·
ἀπόλυσον⌝[2] τοὺς ὄχλους,
ἵνα ἀπελθόντες εἰς τὰς κώμας
ἀγοράσωσιν ἑαυτοῖς βρώματα."

16 ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς
"[Οὐ χρείαν ἔχουσιν ἀπελθεῖν]· δότε αὐτοῖς ὑμεῖς φαγεῖν."
17 οἱ δὲ λέγουσιν αὐτῷ
"Οὐκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας."
18 [ὁ δὲ εἶπεν "Φέρετέ μοι ὧδε αὐτούς."]

19 καὶ ⌜κελεύσας⌝[3] τοὺς ὄχλους ἀνακλιθῆναι
ἐπὶ τοῦ χόρτου,

[4] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ κλάσας
ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι
[χωρὶς γυναικῶν καὶ παιδίων].
22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς
ἐμβῆναι εἰς πλοῖον καὶ προάγειν αὐτὸν
εἰς τὸ πέραν,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
23 καὶ **ἀπολύσας τοὺς ὄχλους**
ἀνέβη εἰς τὸ ὄρος [κατ' ἰδίαν] προσεύξασθαι.

1 πεζοὶ 2 παρῆλθεν ἤδη· ἀπόλυσον οὖν 3 ἐκέλευσεν 4 +καὶ

VARIOUS.

θαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, "Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;" 6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

(There is no MS. authority for omitting the words τὸ πάσχα from John vi. 4, but there is some early patristic authority for doing so. See Dr Hort's note *ad loc.* and 'N.T. Problems,' 190 ff.)

7 ἀπεκρίθη αὐτῷ Φίλιππος, "Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ λάβῃ." 8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 "Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;"

10 εἶπεν ὁ Ἰησοῦς "Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν." ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν ⌜οὖν οἱ ἄνδρες⌝[1] τὸν ἀριθμὸν ὡς πεντακισχίλιοι. 11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ "Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται."

13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.]

1 οὖν, ἄνδρες

v. 10[1]. In S. Mark vi. 45, Bethsaida is named as the place which the disciples were directed to make for after the 5,000 had been fed. Some modern writers therefore assume that there were two Bethsaidas on the shores of the lake; which is improbable. Moreover, if there were, the 5,000 men with women and children must according to the usual interpretation of S. Mark have crossed the Jordan at a time of year when it was in flood and at a place where there was neither bridge nor ford. Probably Bethsaida is in its right place in S. Mark, but has been unconsciously transferred to this place in S. Luke during oral tradition. Or perhaps S. Luke received special information that multitudes (viz. the 4,000) were fed at Bethsaida and assumed that the 5,000 were meant, because he knew nothing of the feeding of the 4,000. Cod. ℵ reads εἰς ἔρημον τόπον here instead of εἰς πόλιν κ.τ.λ., and the same MS. in S. John vi. 23, states that the 5,000 were fed near Tiberias. S. Luke is inconsistent, for in v. 12, no city is near, which proves that Bethsaida was a late addition to his narrative.

24. The Culmination of Glory.

Conflation No. 8.

S. Peter's Confession of Christ. I.

viii. 27—30.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου·
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς
"Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;"
28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι
"Ἰωάνην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλείαν,
ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν."
29 καὶ αὐτὸς ἐπηρώτα αὐτούς "Ὑμεῖς δὲ τίνα με λέγετε
εἶναι;"
ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ
"Σὺ εἶ ὁ χριστός. * * "

30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν
περὶ αὐτοῦ.

ix. 18—43ª.

18 Καὶ [ἐγένετο ἐν τῷ εἶναι ⌜αὐτὸν⌝[1] ⌜προσευχόμενον⌝[2]
κατὰ μόνας ⌜συνῆσαν⌝[3] αὐτῷ] οἱ μαθηταί, } †
καὶ ἐπηρώτησεν αὐτοὺς λέγων
"Τίνα με οἱ ⌜ὄχλοι⌝[4] λέγουσιν εἶναι;" †
19 οἱ δὲ ἀποκριθέντες εἶπαν
"Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν,
⌜ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνέστη⌝[5]]."
20 εἶπεν δὲ αὐτοῖς "Ὑμεῖς δὲ τίνα ⌜με λέγετε εἶναι⌝[2];"

Πέτρος δὲ ἀποκριθεὶς εἶπεν †
"Τὸν χριστὸν ⊤[6] ⌜τοῦ θεοῦ⌝[2]."

21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τοῦτο,

1 (αὐτοὺς) 2 (omit) 3 συνήντησαν 4 (ἄνθρωποι)
5 (ἢ ἕνα τῶν προφητῶν) 6 (+υἱὸν)

First Prediction of the Passion. I.

viii. 31—33.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι

"Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων
καὶ ἀποκτανθῆναι
καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·"
32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει.
καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν
ἤρξατο ἐπιτιμᾶν αὐτῷ.
33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ
καὶ λέγει "Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
ἀλλὰ τὰ τῶν ἀνθρώπων."

22 εἰπὼν ὅτι

"Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
⌜ἀπὸ⌝[1] τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
καὶ ἀποκτανθῆναι
καὶ ⌜τῇ τρίτῃ ἡμέρᾳ⌝[2] ⌜ἐγερθῆναι⌝[3]."

1 (ὑπὸ) 2 (μεθ' ἡμέρας τρεῖς) 3 ἀναστῆναι

Self-renunciation. I.

viii. 34—ix. 1.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
"Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθείτω μοι.

23 Ἔλεγεν δὲ πρὸς πάντας
"Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι,
⌜ἀρνησάσθω⌝[1] ἑαυτὸν ⌜καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
[καθ' ἡμέραν⌝[2]], καὶ ἀκολουθείτω μοι.

1 ἀπαρνησάσθω 2 (omit)

S. MATTHEW. VARIOUS.

At this point S. Luke entirely omits about two chapters (79 verses) of S. Mark's Gospel. On the oral hypothesis we maintain that the omitted verses belong to the deutero-Mark and were therefore unknown to S. Luke. But if documents were used, we may suppose—though it is difficult to do so—that in his copy of S. Mark there was a great lacuna here which extended to the middle of Mark viii. 27.

xvi. 13—20.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
"Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν υἱὸν τοῦ ἀνθρώπου];"
14 οἱ δὲ εἶπαν
"[Οἱ μὲν] Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν,
ἕτεροι δὲ [Ἰερεμίαν ἢ] ἕνα τῶν προφητῶν."
15 λέγει αὐτοῖς "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;"

16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν
"Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζῶντος]."
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ "Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν (τοῖς) οὐρανοῖς· 18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς."
20 Τότε ⌜ἐπετίμησεν⌝[1] τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν [ὅτι αὐτός ἐστιν ὁ χριστός].

1 διεστείλατο

xvi. 21—23.

21 [Ἀπὸ τότε] ἤρξατο [⊤[1] Ἰησοῦς ⌜Χριστὸς⌝[2]] δεικνύειν
τοῖς μαθηταῖς αὐτοῦ
ὅτι δεῖ αὐτὸν [εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν

ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος†
ἤρξατο ἐπιτιμᾶν αὐτῷ
λέγων "Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο." 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ "Ὕπαγε ὀπίσω μου, Σατανᾶ. σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων."

1 (+ὁ) 2 (omit)

xvi. 24—28.

24 Τότε [(ὁ) Ἰησοῦς]
εἶπεν τοῖς μαθηταῖς αὐτοῦ
"Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθείτω μοι.

v. 18a. For προσευχόμενον see iii. 21 note. For the loss of the Proper Name see 'Some N.T. Problems,' pp. 63, 88.

Compare Luke ix. 7 = Mark vi. 14, 15 = Matt. xiv. 2.

καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι "Ἰωάνης ἠγέρθη ἐκ νεκρῶν," ὑπὸ τινῶν δὲ ὅτι "Ἠλείας ἐφάνη," ἄλλων δὲ ὅτι "Προφήτης τις τῶν ἀρχαίων ἀνέστη."

S. John vi. 67—69.

[67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;" 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ."]

Doublet:

S. Luke xvii. 25.

πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ τῆς γενεᾶς ταύτης.

v. 22. S. Mark always writes μετὰ τρεῖς ἡμέρας, while S. Matthew and S. Luke give τῇ τρίτῃ ἡμέρᾳ. It is clear however from Matt. xxvii. 63, 64 that to the reader there was no distinction between these two expressions.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ.

v. 23d. καθ' ἡμέραν occurs in Mark xiv. 49 (=Matt. xxvi. 55=Luke xxii. 53), but S. Luke uses it 12 times.

S. MARK.

3 ὃς γὰρ ἐὰν θέλῃ τὴν ⌜ἑαυτοῦ ψυχὴν⌝[1] σῶσαι †
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ
ἕνεκεν (ἐμοῦ καὶ) τοῦ εὐαγγελίου
σώσει αὐτήν.
36 τί γὰρ ⌜ὠφελεῖ⌝[2] ἄνθρωπον
κερδῆσαι τὸν κόσμον ὅλον
καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; †
37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων."

ix. 1 καὶ ἔλεγεν αὐτοῖς "Ἀμὴν λέγω ὑμῖν
ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων †
οἵτινες οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει."

1 ψυχὴν αὐτοῦ 2 ὠφελήσει τὸν

ix. 2—10.

2 Καὶ
μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ ⊤[1] Ἰωάνην,
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους·
καὶ
μετεμορφώθη ἔμπροσθεν αὐτῶν,

3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα
λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως
λευκᾶναι.
4 καὶ * ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ, †
καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.

1 + τὸν

Compare xiv. 40 (Gethsemane).
[ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι.]

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ

S. LUKE, Chapter IX.

24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ,
[οὗτος] σώσει αὐτήν.
25 τί γὰρ ⌜ὠφελεῖται⌝[3] ⌜ἄνθρωπος⌝[4]
⌜κερδήσας⌝[5] τὸν κόσμον ὅλον
ἑαυτὸν δὲ [⌜ἀπολέσας⌝[6] ἢ] ⌜ζημιωθείς⌝[7];

26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς ⌜λόγους⌝[8],

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ] τοῦ πατρὸς
καὶ τῶν ἁγίων ἀγγέλων. †

27 Λέγω δὲ ὑμῖν ἀληθῶς, †
εἰσίν τινες ⌜τῶν αὐτοῦ ἑστηκότων⌝[9]
οἳ οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν ⌜τὴν βασιλείαν τοῦ θεοῦ⌝[10]."

3 (ὠφελεῖ) 4 (ἄνθρωπον) 5 (κερδῆσαι) 6 (ἀπολέσαι) 7 (ζημιωθῆναι) 8 (omit) 9 (αὐτοῦ ἑστῶτες) 10 (τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ)

The Transfiguration. I.

ix. 28—36.

28 [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
ὡσεὶ] ἡμέραι ὀκτὼ ⊤[1] παραλαβὼν
Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον †
ἀνέβη εἰς τὸ ὄρος [προσεύξασθαι].
29 καὶ [⌜ἐγένετο⌝[2] ἐν τῷ προσεύχεσθαι αὐτὸν]
⌜τὸ εἶδος⌝[3] τοῦ προσώπου αὐτοῦ ⌜ἕτερον⌝[4]

καὶ ὁ ἱματισμὸς αὐτοῦ
λευκὸς ἐξαστράπτων ⊤[5].

30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ,
[⌜οἵτινες ἦσαν⌝[6]] Μωυσῆς καὶ Ἠλείας,

1 + καὶ 2 (omit) 3 ἡ ἰδέα 4 ἠλλοιώθη 5 (+ ἐγένετο) 6 (ἦν δὲ)

Some New Details. IV.

31 ⌜οἳ⌝[1] ὀφθέντες ἐν δόξῃ ἔλεγον ⊤[2] τὴν ἔξοδον αὐτοῦ ἣν ⌜ἤμελλεν⌝[3] πληροῦν ⌜ἐν⌝[4] Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

1 (omit) 2 (+ δὲ) 3 (μέλλει) 4 (εἰς)

(*Continuation.* I.)

33 [καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ]
εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν †

S. MATTHEW.

25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ
εὑρήσει αὐτήν.
26 τί γὰρ ὠφεληθήσεται ἄνθρωπος
ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων αὐτοῦ,
[καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.]
28 ἀμὴν λέγω ὑμῖν
ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων
οἵτινες οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ." } †

VARIOUS.

Doublet:

S. Luke xvii. 33.

ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι
ἀπολέσει αὐτήν,
ὃς δ' ἂν ἀπολέσει
ζωογονήσει αὐτήν.

S. John xii. 25.

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ
ἀπολλύει αὐτήν,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ
εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

Compare S. Luke xii. 8—9 (= S. Mark viii. 38 = S. Matthew x. 32—33.)

8 πᾶς ὃς ἂν ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ
ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

xvii. 1—9.

1 Καὶ
μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ [1] Ἰάκωβον καὶ Ἰωάνην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

2 καὶ
μετεμορφώθη ἔμπροσθεν αὐτῶν,
[καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,]
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
λευκὰ ὡς τὸ φῶς.

3 καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας
συνλαλοῦντες μετ' αὐτοῦ.

1 + τὸν

Compare xxvi. 43.

[ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.]

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ

v. 28. The transfiguration is alluded to in 2 Pet. i. 17, 18 (quoted below, v. 35), and possibly in

Rom. xii. 2, *καὶ μὴ συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός.*

2 Cor. iii. 18, *ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ* ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ *κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.*

v. 28b. *ἐγένετο*, as usual in this phrase, is impersonal and *ἦσαν* must be supplied with *ἡμέραι*. Cf. Mark viii. 2, Acts v. 7.

v. 28c. The same three disciples attended our Lord at the raising of Jairus's daughter (viii. 51), and in Gethsemane (Mark xiv. 33). For the order of the names, John before James, see Luke viii. 51, Acts i. 13.

v. 29. The word *μεταμορφοῦσθαι* is avoided in S. Luke (1) because it is incorrect, for there was no change in but only an illumination of our Lord's features, (2) because the word *metamorphosis* had evil associations in Gentile literature. See 'Composition of the Gospels' p. 50.

v. 31. For *ἔξοδος* in this sense see

2 Pet. i. 15, *σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.*

S. Luke tells us that Moses and Elijah described in detail to our Lord the process of His departure, for they did not "speak *about* it," but "narrated it." We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the *κένωσις*.

v. 32. The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

v. 33. *διαχωρίζω* is not found elsewhere in the N.T.

S. MARK.

"Ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν."
6 οὐ γὰρ ἤδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο.
7 καὶ * * *
ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης *
"Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,

ἀκούετε αὐτοῦ."
* * (1)
8 καὶ ἐξάπινα περιβλεψάμενοι
οὐκέτι οὐδένα εἶδον ⌜μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον⌝[1].

1 ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν

9 Καὶ καταβαινόντων αὐτῶν ⌜ἐκ⌝[1] τοῦ ὄρους
διεστείλατο αὐτοῖς
ἵνα μηδενὶ ἃ εἶδον διηγήσωνται,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.

With v. 7 compare Mark i. 11,

11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν
"Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
ἐν σοὶ εὐδόκησα."

1 ἀπὸ

ix. 14—29.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς. 15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν αὐτούς "Τί συνζητεῖτε πρὸς αὐτούς;"

17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου *
"Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,
ἔχοντα πνεῦμα ἄλαλον·

18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει
καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται·
καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
καὶ οὐκ ἴσχυσαν."
19 ὁ δὲ * ἀποκριθεὶς αὐτοῖς λέγει
"Ὦ γενεὰ ἄπιστος, * *
ἕως πότε πρὸς ὑμᾶς ἔσομαι;
ἕως πότε ἀνέξομαι ὑμῶν;

S. LUKE, Chapter IX.

"Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι,
⌜καὶ ποιήσωμεν⌝[1] σκηνὰς τρεῖς, †
μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἠλείᾳ," †
μὴ εἰδὼς ὃ λέγει.
34 ταῦτα δὲ αὐτοῦ λέγοντος
ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
ἐφοβήθησαν δὲ (1) [ἐν τῷ εἰσελθεῖν ⌜αὐτοὺς⌝[2] εἰς τὴν νεφέλην].

35 καὶ φωνὴ ⌜ἐγένετο⌝[3] ἐκ τῆς νεφέλης λέγουσα †
"Οὗτός ἐστιν ὁ υἱός μου ὁ ⌜ἐκλελεγμένος⌝[4],

αὐτοῦ ἀκούετε[a]." †

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνὴν]
εὑρέθη Ἰησοῦς μόνος.

1 (εἰ θέλεις ποιήσω ὧδε) 2 (ἐκείνους) 3 (ἦλθεν) 4 (ἀγαπητός)

Editorial Conclusion. VI.

καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ⌜ἑώρακαν⌝[1].

1 (ἐθεάσαντο vel ἐθέασαν vel ἑόρακαν)

With v. 35 compare Luke iii. 22,

καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι
"Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
ἐν σοὶ εὐδόκησα."

The Healing of the Demoniac Boy. I.

37 [Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ[1]] ⌜κατελθόντων αὐτῶν⌝[2] [ἀπὸ τοῦ ὄρους] ⌜συνήντησεν αὐτῷ ὄχλος πολύς⌝[3].

38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
"Διδάσκαλε, [δέομαί σου] ⌜ἐπιβλέψαι⌝[4] ἐπὶ τὸν υἱόν μου,
ὅτι [μονογενής μοί ἐστιν], 39 ⌜καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
καὶ [ἐξέφνης κράζει⌝[5], καὶ] σπαράσσει αὐτὸν μετὰ ἀφροῦ
[καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν].
40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ⌜ἐκβάλωσιν αὐτό⌝[6], †
καὶ οὐκ ἠδυνήθησαν."
41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
"Ὦ γενεὰ ⌜ἄπιστος⌝[7] καὶ διεστραμμένη,
ἕως πότε ἔσομαι πρὸς ὑμᾶς †
καὶ ἀνέξομαι ὑμῶν;

1 (διὰ τῆς ἡμέρας) 2 (κατελθόντα αὐτὸν) 3 (συνελθεῖν αὐτῷ ὄχλον πολύν) 4 (ἐπίβλεψον) 5 (λαμβάνει γὰρ αὐτὸν ἐξαίφνης πνεῦμα καὶ ῥήσσει) 6 (ἀπαλλάξωσιν αὐτόν) 7 (ἄπιστε)

[a] LXX. Isai. xlii. 1, Ἰακὼβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου, which passage is rendered in Matt. xii. 18, ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου.

S. MATTHEW.

"Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·
[εἰ θέλεις,] ποιήσω [ὧδε] ⌜τρεῖς σκηνάς⌝[1],
σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν."

5 ἔτι αὐτοῦ λαλοῦντος
[ἰδοὺ] νεφέλη [φωτινὴ] ἐπεσκίασεν αὐτούς,

καὶ [ἰδοὺ] φωνὴ ἐκ τῆς νεφέλης λέγουσα
"Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, [ἐν ᾧ εὐδόκησα·]
ἀκούετε αὐτοῦ."
6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσῆλθεν ὁ Ἰησοῦς
καὶ ἁψάμενος αὐτῶν εἶπεν "Ἐγέρθητε καὶ μὴ φοβεῖσθε."]
8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον εἰ μὴ [⌜αὐτὸν⌝[2]] Ἰησοῦν μόνον.

1 *σκηνὰς τρεῖς* 2 *τὸν*

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]
"Μηδενὶ εἴπητε τὸ ὅραμα †
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ⌜ἐγερθῇ⌝[1]."

With v. 5 compare Matt. iii. 17, (assimilated).

17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα
"Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
ἐν ᾧ εὐδόκησα."

1 *ἀναστῇ*

xvii. 14—20.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν 15 καὶ] λέγων
"Κύριε, ἐλέησόν μου τὸν υἱόν, †
[ὅτι σεληνιάζεται καὶ κακῶς ἔχει,]
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις] εἰς τὸ
ὕδωρ· (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου,
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι." †
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
"Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
ἕως πότε μεθ' ὑμῶν ἔσομαι;
ἕως πότε ἀνέξομαι ὑμῶν;

VARIOUS.

33[b]. *ἐπιστάτης* is used seven times by S. Luke, but by no other N.T. writer.

v. 35. Perhaps S. Luke's *ἐκλελεγμένος* is the original word, S. Mark's having been assimilated to the voice at the baptism, as S. Matthew's evidently has been.

2 Pet. i. 17, *λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης "Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα,"—* 18 *καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.*

v. 37[a]. The phrase *τῇ ἑξῆς* occurs five times in S. Luke (v. l. *τῷ ἑξῆς*, vii. 11); not elsewhere. By inserting it S. Luke tells us that the Transfiguration took place at night, which is not hinted elsewhere, but explains (1) the scintillations of light, (2) the cloud of light (Matt.), (3) the drowsiness of the disciples (Luke). The various reading *διὰ τῆς ἡμέρας* was probably caused by some one who knew that the Jewish day legally began at sunset, and did not know that in popular language this legal subtilty was invariably ignored. See 'N.T. Problems' p. 154.

v. 37[b]. *συναντᾷν* occurs only Luke ix. 18 (v. l.), 37, xxii. 10; Acts x. 25, xx. 22; Heb. vii. 1, 10.

v. 38[c]. For *μονογενής*, see viii. 42[a] note. For S. Luke's sympathy with the bereaved, see vi. 24 note.

S. MARK.

φέρετε αὐτὸν * πρός με."
20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν.
καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.
21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ "Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;" ὁ δὲ εἶπεν "Ἐκ παιδιόθεν·
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα (2)
ἵνα ἀπολέσῃ αὐτόν·
ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς." 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Τό 'Εἰ δύνῃ,' πάντα δυνατὰ τῷ πιστεύοντι."
24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ⊤1 ἔλεγεν "Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ." 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος †
ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ
"Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν." 26 καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον
οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν
"Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;"
29 καὶ εἶπεν αὐτοῖς
"Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ ⊤2."

1 (+μετὰ δακρύων) 2 (+καὶ νηστείᾳ)

S. LUKE, Chapter IX.

⌜προσάγαγε ὧδε⌝8 τὸν υἱόν σου."
42 ἔτι δὲ προσερχομένου αὐτοῦ
ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·

ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,

καὶ ⌜ἰάσατο τὸν παῖδα⌝9 [καὶ ἀπέδωκεν ⌜αὐτὸν⌝10 τῷ πατρὶ αὐτοῦ].
43 [ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

8 (προσένεγκε) 9 (ἀφῆκεν αὐτὸν) 10 (τὸν παῖδα)

25. Warnings and Rebukes. I.

Second Prediction of the Passion.

ix. 30, 31.

30 Κἀκεῖθεν ἐξελθόντες ⌜ἐπορεύοντο⌝1 διὰ τῆς Γαλειλαίας,
καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·
31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς) ὅτι

"Ὁ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀνθρώπων,

καὶ ἀποκτενοῦσιν αὐτόν,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται."
32 οἱ δὲ ἠγνόουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

1 παρεπορεύοντο

ix. 43ᵇ—45.

[Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει]

εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
44 "[Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους,]
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων."

45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο,
[καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό,]
καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν [περὶ τοῦ ῥήματος τούτου].

The Dispute about Precedence.

ix. 33—37.

33 Καὶ ἦλθον εἰς Καφαρναούμ.
Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς
"Τί ἐν τῇ ὁδῷ διελογίζεσθε;"

ix. 46—48.

46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,

S. MATTHEW.

φέρετέ μοι αὐτὸν ὧδε. †"

18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· †

καὶ ἐθεραπεύθη ὁ παῖς [ἀπὸ τῆς ὥρας ἐκείνης].

19 Τότε προσελθόντες
οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' ἰδίαν εἶπαν
"Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;"

20 ὁ δὲ λέγει αὐτοῖς
["Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ 'Μετάβα ἔνθεν ἐκεῖ,' καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν[1]."]

1 (+τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

xvii. 22, 23.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλειλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

"Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

23 καὶ ἀποκτενοῦσιν αὐτόν,
καὶ τῇ τρίτῃ ἡμέρᾳ ⌜ἐγερθήσεται⌝[1]."
[καὶ ἐλυπήθησαν σφόδρα.]

1 ἀναστήσεται

xviii. 1—5, x. 40.

1 [Ἐν ἐκείνῃ [1] τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες]

1 +δὲ

VARIOUS.

v. 43. Cf. Mark i. 22 (=Matt. vii. 28=Luke iv. 32), vi. 2 (=Matt. xiii. 54), vii. 37, x. 26 (=Matt. xix. 25), xi. 18, Luke ii. 48, Acts xiii. 12.

The *logion* which S. Matthew appends is found in Luke xvii. 5, 6. It appears also in Matt. xxi. 21=Mark xi. 23.

v. 44[a]. A similar phrase is found in i. 66, xxi. 14.

v. 45[a].

Luke ii. 50, καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

v. 45[b].

Luke xviii. 34, καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Luke xxiv. 16, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

Doublets:

S. Luke xxii. 24.

24 ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς

S. MARK.

34 οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.
35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς
"Εἴ τις θέλει πρῶτος εἶναι
ἔσται πάντων ἔσχατος καὶ πάντων διάκονος."
36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς

37 "Ὃς ἂν (ἓν) τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται·

καὶ ὃς ἂν ἐμὲ δέχηται,
οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με."

S. LUKE, Chapter IX.

τὸ τίς ἂν εἴη μείζων αὐτῶν.
47 [ὁ δὲ Ἰησοῦς ⌜εἰδὼς⌝[1] τὸν διαλογισμὸν τῆς καρδίας αὐτῶν]

ἐπιλαβόμενος ⌜παιδίον⌝[2] ἔστησεν αὐτὸ παρ' ἑαυτῷ,

48 καὶ εἶπεν αὐτοῖς

"Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου

ἐμὲ δέχεται,

καὶ ⌜ὃς ἂν ἐμὲ δέξηται
δέχεται⌝[3] τὸν ἀποστείλαντά με·
48 [ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ⌜ὑπάρχων⌝[3] οὗτός ἐστιν μέγας.]"

1 *ἰδὼν* 2 (*παιδίου*) 3 (omit)

The Stranger who exorcised in the Name of Jesus.

ix. 38—40.

38 Ἔφη αὐτῷ ὁ Ἰωάνης "Διδάσκαλε,
εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
⌜καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν⌝[1]."
39 ὁ δὲ Ἰησοῦς εἶπεν "Μὴ κωλύετε αὐτόν,
οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου
καὶ δυνήσεται ταχὺ κακολογῆσαί με·
40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν."

1 (*ὃς οὐκ ἀκολουθεῖ μεθ' ἡμῶν, καὶ ἐκωλύομεν αὐτόν*)

49 [Ἀποκριθεὶς δὲ] Ἰωάνης εἶπεν "Ἐπιστάτα, †
εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
καὶ ⌜ἐκωλύομεν⌝[1] αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν."
50 εἶπεν δὲ [πρὸς αὐτὸν] Ἰησοῦς "Μὴ κωλύετε ⌜⌝[2], †

ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν."

1 (*ἐκωλύσαμεν*) 2 (+*αὐτόν*)

K. FOURTH COLLECTION OF NON-MARCAN MATTER.

The Travel Narrative.

Chapters ix. 51—xviii. 14.

(*A few Marcan Scraps are found in this section.*)

26. The Commencement of the Last Journey.

Conflation No. 9.

S. MARK.

S. LUKE, Chapter IX.

S. James and S. John wish to call down Fire to consume a Samaritan Village. III.

ix. 51—62.

[51 Ἐγένετο δὲ ἐν τῷ ⌜συμπληροῦσθαι⌝[1] τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ⌜ἐστήρισεν⌝[2]

1 (*πληροῦσθαι*) 2 (*ἐστήριξεν*)

S. MATTHEW.

"Τίς ἄρα μείζων [ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];"

*

2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

καὶ εἶπεν

3 "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου,

ἐμὲ δέχεται."

x. 40.

40 "Ὁ δεχόμενος ὑμᾶς
ἐμὲ δέχεται,
καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με."

VARIOUS.

τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

v. 47. For the knowledge of their thoughts cf. Mark ii. 8 =Matt. ix. 4=Luke v. 22; Luke vi. 8.

v. 48.

Luke x. 16, "ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ.
ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με."
John xii. 44, "ὁ πιστεύων εἰς ἐμὲ
οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,
καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με."
John xiii. 20, "ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει,
ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με."
John xiv. 24, "ὁ λόγος ὃν ἀκούετε
οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός."
John xv. 23, "ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ."

v. 48. ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt.

v. 49. ἐπιστάτης occurs seven times in S. Luke, but in no other N.T. writer.

ix. 51. On this remarkable collection, which constitutes the central third of S. Luke's Gospel and is one of its most marked features, see the Introduction. We suppose it to have begun with a small nucleus which was gradually expanded by the addition of new undated matter which was brought to S. Luke from the East, or accumulated by him during his visit to Palestine. Much of the matter is common to S. Luke and S. Matthew, but the order is widely different in the two Gospels. In S. Luke the great majority of the sections have no note of time or place; indeed the absence of definite information is remarkable; some of the most noteworthy parables have no introduction at all. See 'New Test. Problems' pp. 23—39.

v. 51. Journeys to Jerusalem (or Bethany) are mentioned by S. John in the following passages.

ii. 13, καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἰεροσόλυμα ὁ Ἰησοῦς.

v. 1, μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰεροσόλυμα.

vii. 10, ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ.

xi. 7, ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς "Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν."

xii. 13, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

v. 51.

Acts ii. 1, καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς...

v. 51. Compare Acts i. 2, 11, 22, in all of which ἀναλημφθῆναι is applied to the Ascension. Cf. Mark xvi. 19, 1 Tim. iii. 16.

S. MARK.

S. LUKE, Chapter IX.

τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὡς ἑτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν ⌜πορευόμενον⌝[3] εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάνης εἶπαν "Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς[a] ⊤4;" 55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς ⊤5. [56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.]

3 (πορευομένου) 4 (+ὡς καὶ Ἠλείας ἐποίησεν) 5 (+καὶ εἶπεν "Οὐκ οἴδατε ποίου πνεύματός ἐστε. (±ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς (±ἀνθρώπων) ἀπολέσαι ἀλλὰ σῶσαι.")

The three (two) Aspirants. II.

57 Καὶ ⊤1 [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἶπέν τις πρὸς αὐτόν †
"Ἀκολουθήσω σοι ὅπου ἐὰν ⌜ἀπέρχῃ⌝[2]."
58 καὶ εἶπεν αὐτῷ (ὁ) Ἰησοῦς "Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ."
59 Εἶπεν δὲ πρὸς ἕτερον "Ἀκολούθει μοι." (1) ὁ δὲ εἶπεν "⌜Ἐπίτρεψόν⌝[3] μοι πρῶτον ⌜ἀπελθόντι⌝[4] θάψαι τὸν πατέρα μου." (2) †
60 εἶπεν δὲ αὐτῷ
"Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[σὺ δὲ ⌜ἀπελθὼν⌝[5] διάγγελλε τὴν βασιλείαν τοῦ θεοῦ."]

1 (+ἐγένετο) 2 ὑπάγῃς 3 Κύριε, ἐπίτρεψόν 4 (ἀπελθόντα) 5 (πορευθεὶς)

The third Aspirant. IV.

61 εἶπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου." 62 εἶπεν δὲ (πρὸς αὐτὸν) ὁ Ἰησοῦς "Οὐδεὶς ⌜ἐπιβαλὼν⌝ τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω[1] εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ."

1 (εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον)

27. The Mission of the Seventy. IV.

Conflation No. 10.

S. MARK.

S. LUKE, Chapter X.

x. 1—24.

1 ⌜Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος⌝[1] ἑτέρους ἑβδομήκοντα (δύο) καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο (δύο) πρὸ προσώπου αὐτοῦ εἰς ⌜πᾶσαν πόλιν καὶ τόπον⌝[2] οὗ ἤμελλεν ⌜αὐτὸς⌝[3] ἔρχεσθαι.

1 (ἀνέδειξεν δὲ καὶ) 2 (πάντα τόπον καὶ πόλιν) 3 (omit)

[a] LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἠλειοὺ καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον "Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σὲ καὶ τοὺς πεντήκοντά σου" καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. Cf. v. 12.

S. MATTHEW.

VARIOUS.

v. 52. The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John tells of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of the Ten Lepers (xvii. 16), and in that of the Good Samaritan (x. 33). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

viii. 18—22.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ⌜ὄχλον⌝[1] περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.] 19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ
"Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ."
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς "Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ."
21 Ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ "Κύριε,
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου." (2)
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ "Ἀκολούθει μοι, (1)
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς."

1 (πολλοὺς) ὄχλους

S. Matthew puts this incident very early in our Lord's ministry, S. Luke very late. Perhaps S. Matthew thought that both these aspirants became Apostles, for "Follow Me" generally led to that. (See Trench 'Studies in the Gospels,' p. 158.) Probably all three cases happened on widely different occasions and they have been put together for convenience of teaching.

The Charge to the Seventy contains but little which is not found either in S. Matthew's Charge to the Twelve or in other parts of his Gospel. We are not entitled however to infer from this that the Mission of the Seventy is unhistorical: S. Luke must assuredly have had good authority for it: but all these charges are conflations and contain much which belongs to other occasions.

S. MARK.

S. LUKE, Chapter X.

The Harvest plentiful, the Labourers few. II.

2 ἔλεγεν δὲ πρὸς αὐτούς
"Ὁ ⌜μὲν⌝[1] θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε ⌜οὖν⌝[1] τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. †

1 (omit)

Lambs in the midst of Wolves.

3 "[ὑπάγετε·] ἰδοὺ ⊤[1] ἀποστέλλω ὑμᾶς ὡς ἄρνας ⌜ἐν μέσῳ⌝[2] λύκων·

1 (+ἐγὼ) 2 (*μέσον*)

vi. 8—11.

8 καὶ παρήγγειλεν αὐτοῖς
ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν
εἰ μὴ ῥάβδον μόνον,
μὴ ἄρτον,
μὴ πήραν,
μὴ εἰς τὴν ζώνην χαλκόν,
9 ἀλλὰ ὑποδεδεμένους σανδάλια,
[καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.]

Carry no Purse.

4 "μὴ βαστάζετε βαλλάντιον,
μὴ πήραν,
μὴ ὑποδήματα,

Salute no one on the Highway. IV.

"⌜καὶ⌝[1] μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε[a].

1 (omit)

Salute the House on entering. II.

5 "εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν,
πρῶτον λέγετε 'Εἰρήνη τῷ οἴκῳ τούτῳ.'
6 καὶ ἐὰν ⌜ἐκεῖ ᾖ⌝[1] υἱὸς εἰρήνης,
⌜ἐπαναπαήσεται⌝[2] ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· †
εἰ δὲ μήγε, ἐφ' ὑμᾶς ⌜ἀνακάμψει⌝[3].

1 ᾖ ἐκεῖ 2 (ἐπαναπαύσεται) 3 (ἐπιστρέψει + ἡ εἰρήνη ὑμῶν)

10 καὶ ἔλεγεν αὐτοῖς
"ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,
ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

Accept hospitality. IV.

7 "ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ⌜ἔσθοντες⌝[1] καὶ πίνοντες τὰ παρ' αὐτῶν,
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
μὴ μεταβαίνετε ⌜ἐξ⌝[2] οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ⌜ἀσθενεῖς⌝[3], καὶ λέγετε ⌜αὐτοῖς⌝[4] 'Ἤγγικεν ⌜ἐφ' ὑμᾶς⌝[4] ἡ βασιλεία τοῦ θεοῦ.'

1 (ἐσθίοντες) 2 (ἀπὸ) 3 (ἀσθενοῦντας) 4 (omit)

Wipe the dust from your feet. (I.)

10 "εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ⌜ὑμᾶς⌝[1], ἐξελθόντες [εἰς τὰς πλατείας αὐτῆς] εἴπατε 11 'Καὶ τὸν κονιορτὸν [τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν] εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·
πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.'

1 (omit)

11 "καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκεῖθεν
ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν
εἰς μαρτύριον αὐτοῖς."

[a] LXX. 2 Kings iv. 29, "ὅτι ἐὰν εὕρῃς ἄνδρα οὐκ εὐλογήσεις αὐτόν, καὶ ἐὰν εὐλογήσῃ σε ἀνὴρ οὐκ ἀποκριθήσῃ αὐτῷ."

S. MATTHEW.

ix. 37, 38.

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
"Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."

x. 16.

16 "Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων·
γίνεσθε οὖν φρόνιμοι ὡς ⌜οἱ ὄφεις⌝1 καὶ ἀκέραιοι ὡς αἱ περιστεραί."

1 ὁ ὄφις

x. 9—10a.

9 "Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
10 μὴ πήραν εἰς ὁδὸν
μηδὲ δύο χιτῶνας
μηδὲ ὑποδήματα
μηδὲ ῥάβδον."

x. 11—13.

11 "εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.
12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν
ἀσπάσασθε αὐτήν·
13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία,
ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν ⌜ἐφ'⌝1 ὑμᾶς ἐπιστραφήτω."

1 πρὸς

x. 10b.

10 "ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ."

x. 7—8.

7 "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι
'Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.'
8 ἀσθενοῦντας θεραπεύετε" κ.τ.λ.

x. 14—15.

14 "καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν,
ἐξερχόμενοι [ἔξω τῆς οἰκίας ἢ] τῆς πόλεως ἐκείνης
ἐκτινάξατε τὸν κονιορτὸν ⌜τῶν⌝1 ποδῶν ὑμῶν.

1 +ἐκ

VARIOUS.

2b. Compare S. John iv. 35, 36.

[35 "οὐχ ὑμεῖς λέγετε ὅτι 'Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται'; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν· 36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων."]

v. 3. The metaphor of wolves is found in Matt. vii. 15, John x. 12, Acts xx. 29.

Doublet:

S. Luke ix. 3.

3 μηδὲν αἴρετε εἰς τὴν ὁδόν,
μήτε ῥάβδον μήτε πήραν μήτε ἄρτον
μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.

Luke xxii. 35, καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε;" N.B. These words are spoken to the Twelve, although in Luke x. 4 they are addressed to the Seventy: a good example of S. Luke's literary carelessness. The word βαλλάντιον occurs four times in S. Luke but not elsewhere.

Doublet:

S. Luke ix. 4.

4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

v. 7b. 1 Tim. v. 18, λέγει γὰρ ἡ γραφή ....Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. See 'Comp. of the Gospels' p. 128.

Doublet:

Luke ix. 5.

5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς,
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν
ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

Acts xiii. 51, οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον.

Acts xviii. 6, ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς.

S. MARK.

S. LUKE, Chapter X.

It will be more tolerable for Sodom than for the Cities which reject you. II.

12 "λέγω ὑμῖν [ὅτι]
Σοδόμοις ἐν τῇ ⌜ἡμέρᾳ ἐκείνῃ⌝[1] ἀνεκτότερον ἔσται †
ἢ τῇ πόλει ἐκείνῃ.

1 (*βασιλείᾳ τοῦ θεοῦ*)

Woe to Chorazin, Bethsaida and Capernaum. II.

13 "Οὐαί σοι, ⌜Χοραζείν⌝[1]· ⌜οὐαί σοι⌝[2], Βηθσαιδά·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις
αἱ γενόμεναι ἐν ὑμῖν,
πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ [⌜καθήμενοι⌝[3]] μετενόησαν.
14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
⌜ἐν τῇ κρίσει⌝[4] ἢ ὑμῖν.
15 Καὶ σύ, Καφαρναούμ, ⌜μὴ ἕως οὐρανοῦ ὑψωθήσῃ⌝[5];
⊤[6] ἕως [τοῦ] ᾅδου ⌜καταβήσῃ⌝[7]**a**.

1 (Χοροζαΐν) 2 (καὶ) 3 (*καθήμεναι*) 4 (omit)
5 (*ἢ ἕως οὐρανοῦ ὑψώθης* vel *ἡ ἕως οὐρανοῦ ὑψωθεῖσα*) 6 (+ἢ)
7 *καταβιβασθήσῃ*

Insults to you are Insults to Me. I.

16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
ἀθετεῖ· ὁ δὲ ⌜ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά⌝[1] με."

1 (*ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός*)

The Return of the Seventy. IV.

Compare vi. 13, ix. 18 (= Matt. xvii. 16 = Luke ix. 40).
[vi. 13, *καὶ δαιμόνια πολλὰ ἐξέβαλλον.*]
[ix. 18, *καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν καὶ οὐκ ἴσχυσαν.*]

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα (δύο) μετὰ χαρᾶς
λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ
ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐθεώρουν τὸν Σατανᾶν
⌜ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ⌝[1] πεσόντα. 19 ἰδοὺ ⌜δέδωκα⌝[2]
ὑμῖν τὴν ἐξουσίαν τοῦ ΠΑΤΕΙΝ ἐΠΑΝΩ ⊤[3] ὄΦΕΩΝ ΚΑΙ ⊤[3]
σκορπίων**b**, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ
οὐδὲν ὑμᾶς ⌜οὐ μὴ⌝[4] ⌜ἀδικήσει⌝[5]. 20 πλὴν ἐν τούτῳ μὴ
χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ
ὅτι τὰ ὀνόματα ὑμῶν ⌜ἐνγέγραπται⌝[6] ἐν τοῖς οὐρανοῖς."

1 *ἐκ τοῦ οὐρανοῦ ὡς ἀστραπὴν* 2 (δίδωμι) 3 (+τῶν)
4 (omit) 5 *ἀδικήσῃ* 6 (*ἐγράφη*)

Things hidden from the Wise are revealed to Babes. II.

21 Ἐν αὐτῇ ⊤[1] τῇ ὥρᾳ [ἠγαλλιάσατο ⊤[2] τῷ πνεύματι ⌜τῷ
ἁγίῳ⌝[3] καὶ] εἶπεν
"Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου."

1 (+δὲ) 2 (+*ἐν*) 3 (omit)

[a] LXX. Is. xiv. 13, *σὺ δὲ εἶπας τῇ διανοίᾳ σου "Εἰς τὸν οὐρανὸν ἀναβήσομαι..." νῦν δὲ εἰς ᾅδην καταβήσῃ.*

S. MATTHEW.

15 "ἀμὴν λέγω ὑμῖν,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως
ἢ τῇ πόλει ἐκείνῃ."

xi. 20—24.

20 [Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·]
21 "Οὐαί σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
αἱ γενόμεναι ἐν ὑμῖν,
πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.
23 Καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
ἕως ᾅδου καταβήσῃ.
ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί."

x. 40.

40 "ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται,
καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με."

Compare vii. 22.

[22 "πολλοί ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ 'Κυριε, κύριε οὐ...τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν';"]

VARIOUS.

v. 13. S. Luke seems to have placed this *logion* here because of the recurrence in it of the phrase *ἀνεκτότερον ἔσται*. So in chapter xvi. he groups together the two sayings of our Lord which contain the word *μαμωνᾶς*. S. Matthew's arrangement in both cases is quite different.

v. 14[b]. For *ἡ κρίσις* S. Matthew writes *ἡμέρα κρίσεως* (x. 15, xi. 22, 24, xii. 36) but not so in xii. 41, 42. Perhaps both phrases are original, but there has been some transference of them by assimilation.

Doublet:

S. Luke ix. 48.

"ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται,
καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με."

(Parallels from S. John are given under S. Luke ix. 48.)

1 Thess. iv. 8 *τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν* ΔΙΔΟΝΤΑ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ *τὸ ἅγιον* ΕΙΣ ΥΜΑΣ.

v. 19[a].

S. Luke xi. 12, "*ἐπιδώσει αὐτῷ σκορπίον*;" The scorpion is not mentioned in the other Gospels.

v. 19[b]. Cf. Luke xxi. 18, "*καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται*."

x. 21—22. These *logia* are verbally almost identical in the two Gospels, but the occasion, as usual, is quite different.

xi. 25, 26.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

"Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου."

v. 21[a]. On *πνεύματι*, see i. 15[b] note.

v. 21[c]. In these bimembered sentences the latter clause alone is emphatic. Translate therefore "that *although* Thou hast hidden these things from men wise and prudent, *yet* Thou hast revealed them to babes." Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ*.

[b] LXX. Ps. xc. 13, *ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ*.

S. MARK.

S. LUKE, Chapter X.

"All Things are delivered to Me by My Father." II.

22 "Πάντα μοι παρεδόθη ⌜ὑπὸ⌝[1] τοῦ πατρός ⌜μου⌝[2],
καὶ οὐδεὶς γινώσκει [τίς ἐστιν] ὁ υἱὸς εἰ μὴ ὁ πατήρ,
καὶ [τίς ἐστιν] ὁ πατὴρ εἰ μὴ ὁ υἱὸς
καὶ ᾧ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι."

1 (ἀπὸ) 2 (omit)

"Many Kings desired to see what ye see." II.

23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς ⌜κατ' ἰδίαν⌝[1] εἶπεν ⊤2.]
"Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].
⊤3

24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται ⌜καὶ **βασιλεῖς**⌝[1]
ἠθέλησαν ἰδεῖν ἃ [ὑμεῖς] βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ ⊤4 ἀκούετε καὶ οὐκ ἤκουσαν."

1 (omit) 2 (+αὐτοῖς) 3 (+καὶ ἀκούοντες ἃ ἀκούετε)
4 (+ὑμεῖς)

28. The Story of the Good Samaritan.

Conflation No. 11.

xii. 28—34 (scrap).

28 Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν
συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώ-
τησεν αὐτόν
"Ποία ἐστὶν ἐντολὴ πρώτη πάντων;"
29 **ἀπεκρίθη** ὁ **Ἰησοῦς** ὅτι "Πρώτη ἐστίν (1) Ἄκουε, Ἰσραήλ·
Κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,
30 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης ⊤1 καρ-
δίας σου
καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας
σου
καὶ ἐξ ὅλης τῆς ἰσχύος σου.
31 δευτέρα αὕτη
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
μείζων (2) τούτων ἄλλη ἐντολὴ οὐκ ἔστιν." 32 ⌜Εἶπεν⌝[2] αὐτῷ ὁ γραμ-
ματεύς "Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ
οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· 33 καὶ τὸ ἀγαπᾶν αὐτὸν
ἐξ ὅλης ⊤1 καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης
τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισ-
σότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν."
34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ "Οὐ
μακρὰν (εἶ) ἀπὸ τῆς βασιλείας τοῦ θεοῦ."

1 +τῆς 2 καὶ εἶπεν

x. 25—37.

The First Commandment. I.

25 [Καὶ ἰδοὺ νομικός τις ἀνέστη] ἐκπειράζων αὐτὸν ⊤1 λέ-
γων "Διδάσκαλε, [τί ποιήσας ζωὴν αἰώνιον κληρονο-
μήσω;"] 26 ὁ δὲ εἶπεν πρὸς αὐτόν ["Ἐν τῷ νόμῳ τί
γέγραπται; πῶς ἀναγινώσκεις;" 27 ὁ δὲ **ἀποκριθεὶς** εἶπεν]
"Ἀγαπήσεις Κύριον τὸν ⌜θεόν σου⌝[2] ἐξ ὅλης ⊤3 καρ-
δίας σου
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου } †
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου[a],
καὶ
τὸν πλησίον σου ὡς σεαυτόν[b]."
[28 εἶπεν δὲ αὐτῷ "Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ
ζήσῃ[c]." 29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν
Ἰησοῦν "Καὶ τίς ἐστίν μου πλησίον;" 30 ὑπολαβὼν ὁ
Ἰησοῦς εἶπεν]

1 (+καὶ) 2 θεὸν 3 +τῆς

The Good Samaritan. III.

"Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχὼ
καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πλη-
γὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ ⊤1. 31 κατὰ
συγκυρίαν δὲ ἱερεύς τις κατέβαινεν (ἐν) τῇ ὁδῷ ἐκείνῃ, καὶ

1 (+τυγχάνοντα).

[a] LXX. Deut. vi. 4, "Ἄκουε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου." The asterisks indicate that there is no fourth term in the O.T. as there is in S. Luke and S. Mark.

S. MATTHEW.

xi. 27.

27 "Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου,
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ,
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς
καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι."

xiii. 16, 17.

16 "ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ ὦτα (ὑμῶν) ὅτι ἀκούουσιν.
17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι
ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν."

VARIOUS.

v. 22[a]. S. John iii. 35, xiii. 3, xvi. 15.

iii. 35, "ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ."

xiii. 3, πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας.

xvi. 15, "πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν."

v. 22[b]. S. John v. 37, vi. 46, viii. 19, 28, x. 15, xvii. 25.

v. 37, "οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε."

vi. 46, "οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα."

viii. 19, "οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε."

viii. 28, "ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ."

x. 15, "καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα."

xvii. 25, "πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω."

x. 25—37. In S. Mark the scribe comes with honest purpose, desirous to learn; he receives instruction and is dismissed with commendation. In S. Matthew (by assimilation to other passages? as Mark viii. 11, x. 2) he comes with dishonest purpose, to entrap. In S. Luke the "tempting" remains but is less hostile. S. Luke transfers to the lawyer the answer which S. Mark attributes to our Lord.

xxii. 34—40.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.] 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς [πειράζων αὐτόν

v. 25[a]. The word νομικός (=γραμματεύς) is used seven times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew.

36 "Διδάσκαλε,] ποία ἐντολὴ μεγάλη [ἐν τῷ νόμῳ];"

37 ὁ δὲ ἔφη αὐτῷ

"'Αγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου

καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

38 [αὕτη ἐστὶν ἡ μεγάλη (2) καὶ] πρώτη ἐντολή. (1)

39 δευτέρα [⌜ὁμοία⌝[1]] ⌜αὕτη⌝[2]

'Αγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται."

1 ὁμοίως 2 αὐτῇ

v. 25[b]. Borrowed from Luke xviii. 18 (=Mark x. 17=Matt. xix. 16), "Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;"

v. 27[f].

Rom. xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.

[b] LXX. Levit. xix. 18, "'Αγαπήσεις τὸν πλησίον σου ὡς σεαυτόν."

[c] LXX. Levit. xviii. 5, "Καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς."

S. MARK.

S. LUKE, Chapter X.

ἰδὼν αὐτὸν ἀντιπαρῆλθεν· 32 ὁμοίως δὲ καὶ Λευείτης ⊤2 κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. 33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, 34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον ⊤3 ἐκβαλὼν ⌜δύο δηνάρια ἔδωκεν⌝4 τῷ πανδοχεῖ καὶ εἶπεν ''Επιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.' 36 ⌜τίς ⌜τούτων τῶν τριῶν⌝5 πλησίον δοκεῖ σοι⌝6 γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;" 37 ὁ δὲ εἶπεν "Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ." εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς "Πορεύου καὶ σὺ ποίει ὁμοίως."

2 (+γενόμενος) 3 (+ἐξελθὼν) 4 ἔδωκεν δύο δηνάρια 5 (omit) 6 (τίνα οὖν δοκεῖς πλησίον)

Mary and Martha contrasted. III.

x. 38—42.

Compare xiv. 3.

[3 καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ, κ.τ.λ.]

S. Mark and S. Matthew nowhere give the names of these sisters or of their brother Lazarus. S. Luke mentions them here only. His account of their characters and dispositions exactly agrees with S. John's, yet he seems to think that they lived in Galilee. The dinner alluded to here is probably that at which Mary anointed our Lord's feet.

38 [Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς] εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν ⌜εἰς τὴν οἰκίαν⌝1. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη ⌜Μαριάμ⌝2, (ἥ) καὶ ⌜παρακαθεσθεῖσα⌝3 πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν "Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται." 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος "Μάρθα Μάρθα, ⌜μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, 42 ὀλίγων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ⌝4 τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς."

Translate "You are anxious and harassed about the preparation of many dishes, but men need few dishes or only one." Bread is the one thing needful for the body as the Bread of Life is for the soul.

1 (εἰς τὸν οἶκον αὐτῆς) 2 (Μαρία) 3 (παρακαθίσασα) 4 θορυβάζῃ· Μαριὰμ vel (μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία· Μαρία γὰρ)

29. Prayer.

Conflation No. 12.

S. MARK.

S. LUKE, Chapter XI.

The Lord's Prayer. II.

xi. 1—13.

[1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ." 2 εἶπεν δὲ αὐτοῖς]

⌜"Οταν προσεύχησθε ⊤1, λέγετε

1 (+μὴ βατταλογεῖτε ὡς οἱ λοιποί· δοκοῦσιν γάρ τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται, ἀλλὰ προσευχόμενοι)

S. MATTHEW.

VARIOUS.

v. 32. Levites are mentioned in N.T. here and in John i. 19, *ὅτε ἀπέστειλαν πρὸς αὐτὸν* (sc. *τὸν βαπτιστὴν*) *οἱ Ἰουδαῖοι... ἱερεῖς καὶ Λευείτας*. Also in

Acts iv. 36, *Ἰωσὴφ δὲ ὁ ἐπικληθεὶς Βαρνάβας...Λευείτης*.

v. 33. For a note on the Samaritans, see ix. 52.

v. 37. For the teaching compare Matt. v. 7, "*μακάριοι οἱ ἐλεήμονες*." xviii. 33, "*οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα*;" x. 13=xii. 7, "ΕΛΕΟC ΘΕΛΩ ΚΑΙ ΟΥ̓ ΘΥCΙΑΝ."

v. 37c. The word *πορεύομαι* is used 90 times by S. Luke, viz. 51 times in the Gospel and 39 times in the Acts. S. Mark only uses it once, S. Matthew 28 times.

v. 37e. *ποίει ὁμοίως* is found thrice in S. Luke and not elsewhere, viz. here and in

iii. 11, *ὁ ἔχων βρώματα ὁμοίως ποιείτω*, and vi. 31, *ποιεῖτε αὐτοῖς ὁμοίως*.

Compare xxvi. 6.

S. John xii. 1, 2.

6 [*τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κ.τ.λ.*]

[1 *ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.* 2 *ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ οὖν Μαριὰμ κ.τ.λ.*]

v. 38. On *ὀνόματι* see xvi. 20 note.

v. 40b. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, not elsewhere.

v. 40d.

Rom. viii. 26, *τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν*.

v. 41b.

Luke xii. 22, 25 (=Matt. vi. 25, 27), 22 "*μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε* ..... 25 *τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν*;"

Phil. iv. 6, *μηδὲν μεριμνᾶτε*.

xi. 1—13. S. Luke after his usual manner has collected into this conflation all that he tells us about our Lord's teaching on Prayer. S. Matthew has done the same in vi. 5—15, but because the word "Prayer" or "Pray" does not occur in the *logion* Luke xi. 9—13=Matt. vii. 7—11, S. Matthew has postponed that *logion* to his next chapter. Here then S. Matthew works more mechanically, and S. Luke more intelligently.

vi. 9—13.

9 "*Οὕτως οὖν προσεύχεσθε ὑμεῖς*

S. MARK.

With Luke xi. 5 compare Mark xiii. 35.

[35 ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί.]

Luke xi. 3.

Translate "Give us day by day our bread for the coming day." If the prayer be offered at early dawn, this will mean "our bread for to-day," if it be offered at night it will mean "our bread for to-morrow." Now if we retranslate this into Biblical Greek we get "*τὸν ἄρτον ἡμῶν τὸν τῆς ἐπιούσης ἡμέρας*," in which *ἐπ-ιοῦσα* is the present participle of *ἐπεῖμι ibo*, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

Acts vi. 26. *τῇ τε ἐπιούσῃ ἡμέρᾳ.*
xvi. 11. *τῇ δὲ ἐπιούσῃ.*
xx. 15. *τῇ ἐπιούσῃ.*
xxi. 18. *τῇ δὲ ἐπιούσῃ.*
xxiii. 11. *τῇ δὲ ἐπιούσῃ νυκτί.*

But so cumbrous a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective *ἐπιούσιος*. It must be confessed that this was not a legitimate formation, for *ἐπιοῦσα* is not a substantive and can only stand for "to-morrow" when it has the article, with *ἡμέρα* expressed or understood; but *ἡμέρα* cannot be supplied to *ἐπιούσιος* nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown ("On a fresh revision"), the evidence indicates that for more than a century the word was understood to mean "for the coming day" or "for the morrow." S. Jerome tells us that he found מחר "to-morrow" in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *dies*, it substitutes a very simple and natural phrase for an exceedingly cumbrous one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering ܕܡܬܕܒܪ "continual" is discussed by Dr Chase in "Texts and Studies." But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering.

My colleague the Rev. R. H. Kennett, reader in Aramaic to the University of Cambridge, declines to believe that any Semite speaking his mother tongue would have used the phrase לחמנא די מחר "our bread for to-morrow." He holds that the Gospel according to the Hebrews does not preserve the original Aramaic, but is a translation from the Greek. It is valuable therefore as giving us the traditional meaning of the Greek, which is what we want to know, but it does not help us towards the word which our Lord used. Dr Chase has attempted to restore the original phrase, which according to him was simplicity itself. To his notes I must refer the reader.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with *οὐσία* and *περιούσιος*. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

[Mr Kennett has kindly supplied the following note:

The chief objection to the phrase לחמנא די מחר, which would appear to have been the reading of the Gospel according to the Hebrews, consists in its un-Hebraic, prosy, definiteness. It is difficult to believe that the Author of, say, S. Matt. vi. 34 could have originated such an expression. According to R. Eliezer haggadol (c. 40—120 A.D.) כל מי שיש לו פת בסלו ואומר מה אוכל למחר אינו אלא מקטני אמנה "Whosoever has bread in his basket and says, What shall I eat to-morrow? must be reckoned among those of little faith." Sotah מח b. This saying may be a direct reference to the Gospel according to the Hebrews; but although it may be a sneer at Christian teaching, it is remarkable that its author was suspected of a strong bias in favour of Christianity, and it is therefore more natural to suppose that the words to which R. Eliezer took exception would be generally objected to.

If the Gospel according to the Hebrews could be proved to be an independent Aramaic document it would be extremely

S. LUKE, CHAPTER XI.

Πάτερ ⊤2,
ἁγιασθήτω τὸ ὄνομά σου·
⌜ἐλθάτω ἡ βασιλεία σου⌝3·
* * * * * *
3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·
4 καὶ ἄφες ἡμῖν ⌜τὰς ἁμαρτίας⌝4 ἡμῶν, καὶ γὰρ αὐτοὶ
ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ⊤5.'"
* * *

2 (+ἡμῶν ± ἐν τοῖς οὐρανοῖς) 3 (ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς ± γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς) 4 (τὰ ὀφειλήματα) 5 (+ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

The Story of the Importunate Friend. III.

5 [Καὶ εἶπεν πρὸς αὐτούς] "Τίς ἐξ ὑμῶν ἕξει φίλον καὶ
πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ 'Φίλε,
χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου ⌜παρεγένετο
ἐξ ὁδοῦ⌝1 πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·'
7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ 'Μή μοι κόπους πάρεχε·
ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ
εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.'
8 ⊤2 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι
φίλον αὐτοῦ, διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει
αὐτῷ ὅσων χρῄζει.

1 (πάρεστιν ἀπ' ἄγρου) 2 (+et ille si perseveraverit pulsans)

Persevere in prayer. II.

9 "[Κἀγὼ ὑμῖν λέγω,] αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ⌜ἀνοιγήσεται⌝1.
11 τίνα δὲ ἐξ ὑμῶν ⌜τὸν πατέρα αἰτήσει⌝2 ὁ υἱὸς ⊤3
ἰχθύν, μὴ [ἀντὶ ἰχθύος] ὄφιν αὐτῷ ἐπιδώσει; †
12 ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ (ὁ) ἐξ οὐρανοῦ
δώσει ⌜πνεῦμα ἅγιον⌝4 τοῖς αἰτοῦσιν αὐτόν."

1 ἀνοίγεται 2 αἰτήσει τὸν πατέρα 3 +ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ (καὶ) 4 (ἀγαθὸν δόμα)

S. MATTHEW.

'Πάτερ [ἡμῶν ὁ ἐν τοῖς οὐρανοῖς],
ἁγιασθήτω τὸ ὄνομά σου,
10 ἐλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.'"

vii. 7—11.

7 "Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ⌜ἀνοιγήσεται⌝.
9 ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ ἰχθὺν αἰτήσει—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν."

1 ἀνοίγεται

VARIOUS.

S. Luke probably gives the Lord's Prayer as it was used locally in the church for which he wrote, but there is reason to think that the two omitted petitions were used in many Western churches. S. Matthew probably gives the Prayer as it was used in the East.

v. 2c. The abrupt Πάτερ is softened down in S. Matthew by an editorial addition which in identical or equivalent terms occurs in Matt. v. 16, 45, vi. 1, vii. 11, 21, x. 32, 33, xii. 50, xvi. 17, xviii. 10, 14, 19; cf. v. 48, vi. 14, 26, 32, xv. 13, xviii. 35, xxiii. 9. Only once in S. Mark, xi. 25. Not at all in S. Luke, but see Luke xi. 13. In the West there is evidence that the abruptness was eased by prefixing the original Aramaic "Abba" (not "Abbûn," *Our* Father). So Rom. viii. 15, ἐν ᾧ κράζομεν "'Αββά, ὁ πατήρ." Gal. iv. 6, κρᾶζον "'Αββά, ὁ πατήρ." Mark xiv. 36, "'Αββά, ὁ πατήρ."

v. 2e. The teaching about the kingdom is too common to need illustration, but the interesting variant "Let thy Holy Spirit come upon us and cleanse us" was probably in use locally.

v. 3. καθ' ἡμέραν occurs in Mark xiv. 49=Luke xxii. 53=Matt. xxvi. 55, but S. Luke uses it eleven times, viz. five times in the Gospel and six in the Acts.

James ii. 15, ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν "'Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε," μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος;

v. 4a. That God alone grants forgiveness and that all men need it is too frequently asserted to need illustration, but that men should forgive one another is taught in Matt. v. 23—24, 25—26 (=Luke xii. 57—59), cf. 1 Cor. vi. 1 ff., and especially in the parable of the unmerciful servant Matt. xviii. 21—35. Compare Eph. iv. 31, πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. 32 γίνεσθε (δὲ) εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

v. 4b. Mark xiv. 38 (=Matt. xxvi. 41) γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν. S. James i. 13, μηδεὶς πειραζόμενος λεγέτω ὅτι "'Από θεοῦ πειράζομαι·" ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

1 Cor. x. 13, πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

v. 5. τίς ἐξ ὑμῶν occurs Matt. vi. 27 (=Luke xii. 25) and in Luke xi. 5, xiv. 28, xv. 4, xvii. 7.

v. 5b. For the Homeric subjunctive εἴπῃ cf. Luke xxiii. 31, "ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"

v. 6b. παραθεῖναι of putting food on the table, Mark vi. 41 (=Luke ix. 16), Mark viii. 6.

v. 7a. κόπους παρέχειν occurs Mark xiv. 6 (=Matt. xxvi. 10), Luke xviii. 5, Gal. vi. 17.

v. 8. S. Luke three times uses bad men as examples to us, (1) here, (2) the unjust steward, (3) the unjust judge. Elsewhere bad men are only warnings, except it be in xi. 13.

v. 8b. ἀναιδία does not occur elsewhere.

v. 12. The scorpion is mentioned x. 19 and in Rev. only.

v. 13a. ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt.

v. 13c. On this unique phrase see xi. 2e note.

v. 13d. On πνεῦμα ἅγιον see i. 15b note.

difficult to set aside its evidence; but although such an expression as "my mother the Holy Spirit" is obviously of Aramaic origin, this proves nothing as to those passages which are parallel to the canonical Gospels and may well have been translated from the Greek. It is difficult to suppose that an educated Aramaic speaking Jew would have written the words הושענא ברמא unless indeed he were reporting *verbatim* the cries of the multitude to whom the exact meaning of the liturgical הושענא might be unknown (see Dalmann, Die Worte Jesu, pp. 180 sqq.) R. H. K.] I agree with Mr Kennett that the phrase "our bread for the morrow," whether in Aramaic, in Greek or in English, is unnatural and improbable, not likely to be a spontaneous utterance, but I do not share his difficulty in reconciling the precept "Be not anxious for the morrow" with the charge to pray for to-morrow's bread. On the contrary the best remedy for anxiety is to take refuge in prayer, "Casting all our care upon Him, for He careth for us."

S. MARK. S. LUKE, Chapter XI.

30. On Casting out Demons.
Conflation No. 13.

"*He hath Beelzebul.*" I.

xi. 14—28.

14 [Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι·]

iii. 22 (scrap).

22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες
ἔλεγον ὅτι "Βεεζεβοὺλ ἔχει," καὶ ὅτι
"ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."

15 τινὲς δὲ[1] ἐξ αὐτῶν
εἶπαν "Ἐν Βεεζεβοὺλ
τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·" [2]

1 (ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφὸς καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον· καί τινες) 2 (+ὁ δὲ ἀποκριθεὶς εἶπεν "Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;")

viii. 11—13 (scrap).

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι
καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ
σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει
"Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον;
ἀμὴν λέγω [1], εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον."
13 καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

1 + ὑμῖν

A Sign from Heaven demanded and refused. I.

16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
ἐζήτουν παρ' αὐτοῦ. †

iii. 23—26 (scrap).

23 καὶ * * * *
προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
"Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; (1)
24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,
οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·
25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,
οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι·
26 καὶ εἰ ὁ Σατανᾶς ἀνέστη
ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει."

"*How can Satan cast out Satan?*" I.

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὸ διανοήματα
εἶπεν αὐτοῖς

"Πᾶσα βασιλεία ⌜ἐφ' ἑαυτὴν διαμερισθεῖσα⌝[1]
ἐρημοῦται,
καὶ οἶκος ἐπὶ οἶκον
⌜πίπτει⌝[2].
18 εἰ δὲ καὶ ὁ Σατανᾶς
ἐφ' ἑαυτὸν διεμερίσθη,
⌜πῶς⌝[3] σταθήσεται ἡ βασιλεία αὐτοῦ;
[ὅτι λέγετε ἐν Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.]

1 διαμερισθεῖσα ἐφ' ἑαυτὴν 2 (πεσεῖται) 3 (οὐ)

"*If I by Beelzebul cast out Demons, by whom do your Pupils cast them out?*" II.

19 "εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ⌜ὑμῶν κριταὶ⌝[1] ἔσονται. †

1 κριταὶ ὑμῶν

S. MATTHEW.

ix. 32—34, xii. 22—24.

32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ."]

(34 οἱ δὲ Φαρισαῖοι ἔλεγον "Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.")

Doublet:

xii. 22 [Τότε ⌜προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν⌝1· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ;"]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον
"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια
εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων."

1 προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός

xvi. 1, 2a, 4, 5b, xii. 38, 39.

1 Καὶ προσελθόντες (οἱ) Φαρισαῖοι [καὶ Σαδδουκαῖοι]
πειράζοντες ⌜ἐπηρώτησαν⌝1 αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. †
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
4 "Γενεὰ [πονηρὰ καὶ μοιχαλὶς] σημεῖον ἐπιζητεῖ, †
καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον Ἰωνᾶ]." †
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν 5 ...εἰς τὸ πέραν.

1 ἐπηρώτων

Doublet:

xii. 38 [Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες
"Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."
39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
"Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ."
κ.τ.λ.]

xii. 25—30.

25 Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν
εἶπεν αὐτοῖς

"Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς †
ἐρημοῦται,
καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα καθ' ἑαυτῆς †
οὐ σταθήσεται.
26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, (1)
ἐφ' ἑαυτὸν ἐμερίσθη·
πῶς [οὖν] σταθήσεται ἡ βασιλεία αὐτοῦ;

27 καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

VARIOUS.

14—28. Though there are several scraps of S. Mark parallel to this conflation, S. Luke everywhere agrees much more closely with S. Matthew, probably because he derived his knowledge from Jerusalem, as S. Matthew also did, and at a time when the records had been much affected by the usual attrition of oral teaching.

xi. 15. On the transference to the rabble of what S. Matthew assigns to the Pharisees, see Introduction and Luke iii. 7 note. By this transference S. Luke has obscured the history by withdrawing attention from the designs of the Pharisees and their deliberate efforts to undermine our Lord's popularity and so procure His condemnation. He draws attention to these in xi. 53, 54, but this declaration that our Lord derived His power from being in league with Satan and that therefore all who accepted His cures did so at the price of their souls, was peculiarly malignant in that superstitious age. Coming from their trusted religious leaders it could not be treated with contempt.

v. 16. On the difference between asking for a sign (i.e. a miracle), and a sign from heaven (i.e. a thunderclap or voice), and S. Matthew's confusion of the two, see 'N.T. Problems' p. 48. A striking example of the assimilation of doublets.

v. 17. Cf. Mark ii. 8 (=Matt. ix. 4=Luke v. 22), καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς....

v. 18. It was easy for the Pharisees to retort that Satan was cunning and would be likely to give our Lord power over demons in order to secure so great a reward. Certain it is that our Lord's argument did not convince, nor prevent the slander of the Pharisees from spreading, till it undermined His popularity with the masses.

S. MARK.

iii. 27 (scrap).

27 "ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν
τὰ σκεύη αὐτοῦ διαρπάσαι
ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ,
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει."

Cf. iii. 35.

["ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτός ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."]

S. LUKE, CHAPTER XI.

20 εἰ δὲ ἐν δακτύλῳ[a] θεοῦ (ἐγὼ) ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

The Strong Man armed keeping his House. I.

[21 "ὅταν ⌜ὁ⌝[1] ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ
αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· 22 ⌜ἐπὰν⌝[2]
δὲ ⊤[3] ἰσχυρότερος ⌜αὐτοῦ⌝[1] ⌜ἐπελθὼν νικήσῃ αὐτόν⌝[4], τὴν
πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα
αὐτοῦ διαδίδωσιν.]

1 (omit) 2 (ἐὰν) 3 (+ὁ) 4 (ἐπέλθῃ (?) supervenerit)

He that is not with Me is against Me. II.

23 "ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει ⊤[1].

1 (+με)

The exorcised Demon returns with seven others. II.

24 "Ὅταν ⊤[1] τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται ⌜δι'⌝[2] ἀνύδρων τόπων ζητοῦν ⌜ἀνάπαυσιν,
καὶ μὴ εὑρίσκον (τότε)⌝[3] λέγει
'Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·' †
25 καὶ ⌜ἐλθὸν⌝[4] εὑρίσκει (σχολάζοντα),
σεσαρωμένον ⌜καὶ⌝[5] κεκοσμημένον.
26 ⌜τότε⌝[5] πορεύεται καὶ παραλαμβάνει
⌜ἕτερα⌝[6] πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, †
καὶ εἰσελθόντα κατοικεῖ ⌜ἐκεῖ⌝[5],
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων."

1 (+δὲ) 2 (διὰ τῶν) 3 ἀνάπαυσιν καὶ μὴ εὑρίσκον. τότε 4 (ἐλθὼν) 5 (omit) 6 (ἄλλα)

"Blessed is the Womb that bare Thee." IV.

27 [Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ⌜ἐπάρασά τις
φωνὴν γυνὴ ἐκ τοῦ ὄχλου⌝[1] εἶπεν αὐτῷ "Μακαρία ἡ
κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας·"
28 ⌜αὐτὸς⌝[2] δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν
λόγον τοῦ θεοῦ καὶ φυλάσσοντες ⊤[3]."

1 (γυνή τις ἐπάρασα φωνὴν) 2 (ὁ) 3 (+αὐτόν)

31. WARNINGS TO THE PRESENT AGE.

A. THIS IS AN EVIL GENERATION. II.

CONFLATION NO. 14.

No sign shall be given it.

xi. 29—36.

29 [Τῶν δὲ ὄχλων ἐπαθροιζομένων

[a] LXX. Exod. viii. 19, [εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραώ,] "Δάκτυλος θεοῦ ἐστὶν τοῦτο." Exod. xxxi. 18 (=Deut. ix. 10), [πλάκας λιθίνας γεγραμμένας] τῷ δακτύλῳ τοῦ θεοῦ. Ps. viii. 3, [ὄψομαι τοὺς οὐρανούς ἔργα] τῶν δακτύλων σου.

S. MATTHEW.

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

29 "ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ †
καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι,
ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; †
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

30 "ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει."

N.B. Difference in order.

xii. 43—45.

43 "Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,
καὶ οὐχ εὑρίσκει. 44 τότε λέγει
'Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·'
καὶ ἐλθὸν εὑρίσκει σχολάζοντα
(καὶ) σεσαρωμένον καὶ κεκοσμημένον.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ·
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.
[Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.]"

Cf. xii. 50.

["ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."]

VARIOUS.

v. 21. S. Luke seems to have rewritten this *logion*; the thought is the same but the wording unusually different. The verses which follow are almost *verbatim* the same in both Gospels, having perhaps been sent to S. Luke by letter.

v. 21b. *ὑπάρχω* is used 40 times by S. Luke, thrice by S. Matt.

v. 22b.

Eph. vi. 11, *ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ.*
13, *ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ.*

v. 24. Notice what may be called the indefinite use of the definite article, for *τοῦ ἀνθρώπου* means "a man." So "the sower" means "a sower." This use is very common. The word is only relatively definite; here for example the man is definite from his relation to the evil spirit, which also is definite only from its relation to the man.

v. 24b.

Luke viii. 29, *ἠλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.*
So Azazel lives in the wilderness, Lev. xvi. 10.

v. 28.

Luke viii. 21, "*Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.*"
See also vi. 47b note.

29—36. The first part of this conflation consists of three *logia*, which probably stood apart from each other in the source, for S. Matthew arranges them differently from S. Luke. They have so much in common however that two independent workers could scarcely fail to group them together. It is otherwise with the second part, in which the *logia* have no coherence in thought and are differently treated by S. Matthew.

Marcion's Gospel omitted Luke xi. 29—32, 49—51.

xii. 38—40.

38 [Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες "Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."

v. 29. On the transference to the rabble of what S. Matthew assigns to the Pharisees, see Introduction and Luke iii. 7 note.

S. MARK. S. LUKE, Chapter XI.

ἤρξατο λέγειν]
" [Ἡ γενεὰ αὕτη] ⌜γενεὰ⌝[1] πονηρά [ἐστιν]· σημεῖον ⌜ζητεῖ⌝[2],
καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ [3].
30 καθὼς ⌜γὰρ⌝[1] ἐγένετο (ὁ) Ἰωνᾶς
τοῖς Νινευείταις σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
τῇ γενεᾷ ταύτῃ [4].

1 (omit) 2 (ἐπιζητεῖ) 3 (+τοῦ προφήτου) 4 (D+ καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ.)

The Queen of the South will condemn it.

31 " Βασίλισσα νότου ἐγερθήσεται ⌜ἐν τῇ κρίσει⌝[1]
μετὰ [τῶν ⌜ἀνδρῶν⌝[2]] τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος[a],
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

1 (omit) 2 (ἀνθρώπων)

The men of Nineveh will condemn it.

32 " ⌜Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ[b],
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.⌝[1]

1 (D omits)

B. Three Isolated Logia, each speaking of a Lamp.

iv. 21 (scrap).

21 καὶ ἔλεγεν αὐτοῖς ὅτι
" Μήτι ἔρχεται ὁ λύχνος
ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην,
οὐχ ἵνα ⌜ἐπὶ⌝[1] τὴν λυχνίαν τεθῇ;"

1 MSS. ὑπὸ

No one hides a Lamp. I.

33 " Οὐδεὶς [1] λύχνον ἅψας
εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον
ἀλλ' ἐπὶ τὴν λυχνίαν,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

1 (+δὲ)

The Lamp should burn bright and clear. II.

34 " "Ὁ λύχνος τοῦ σώματός [1] ἐστιν ὁ ὀφθαλμός [⌜σου⌝[2]].
ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, †
[καὶ] ⌜ὅλον⌝[3] τὸ σῶμά σου φωτινόν ἐστιν·
ἐπὰν δὲ πονηρὸς ᾖ,
[καὶ] τὸ σῶμά σου σκοτινόν.
35 ⌜[σκόπει οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.⌝[4]

1 (+σου) 2 (omit) 3 (πᾶν) 4 (εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος, τὸ σκότος πόσον)

[a] LXX. 1 Kings x. 1, καὶ βασίλισσα Σαβὰ ἤκουσεν τὸ ὄνομα Σαλωμὼν [καὶ τὸ ὄνομα Κυρίου] καὶ ἦλθεν πειράσαι αὐτὸν ἐν αἰνίγμασιν. 2 καὶ ἦλθεν ἐν Ἰερουσαλὴμ ἐν δυνάμει βαρείᾳ σφόδρα .... 4 καὶ εἶδεν βασίλισσα Σαβὰ πᾶσαν φρόνησιν Σαλωμών.
[b] LXX. Jonah iii. 1, καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν ἐκ δευτέρου λέγων 2 "Ἀνάστηθι πορεύθητι εἰς Νινευὴ τὴν πόλιν

S. MATTHEW.

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς]
"Γενεὰ πονηρὰ [καὶ μοιχαλὶς] σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ [τοῦ προφήτου].
40 ὥσπερ γὰρ ἦν Ἰωνᾶς
[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,]
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]"

N.B. Difference in order.

xii. 42.

42 "βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·

ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε."

xii. 41.

41 "ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε."

v. 14, 15.

[14 "ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.]
15 οὐδὲ καίουσιν λύχνον
καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * * *
ἀλλ' ἐπὶ τὴν λυχνίαν,
καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
[οὕτως λαμψάτω κ.τ.λ.]"

N.B. Difference in order.

vi. 22, 23.

22 "Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός.
ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς,
ὅλον τὸ σῶμά σου φωτινὸν ἔσται·
23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ,
ὅλον τὸ σῶμά σου σκοτινὸν ἔσται.
εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον."

VARIOUS.

v. 29c.

Luke xi. 16, ἕτεροι δὲ πειράζοντες
σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

John ii. 18, ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ
"Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς;"
John vi. 30, εἶπον οὖν αὐτῷ "Τί οὖν ποιεῖς σὺ σημεῖον,
ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι;"

v. 30. It seems clear that S. Luke has preserved the original *logion*, S. Matthew has substituted for it a later discovery. For fulfilments of Scripture are one of the features of S. Matthew's Gospel, and so striking a fulfilment as this, when once known, could never be forgotten.

31b. So τοὺς ἀνθρώπους is added in S. Luke vii. 31.
31c. Matt. xii. 6, "λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε."

Doublet:

S. Luke viii. 16.

16 "Οὐδεὶς δὲ λύχνον ἅψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ' ἐπὶ λυχνίας τίθησιν,
ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς."

v. 34. The laws of optics being unknown, the eye was regarded as a window to admit light which permeated the whole body, or as a lamp to light up every part.

τὴν μεγάλην, καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ὃ ἐγὼ ἐλάλησα πρὸς σέ." 3 καὶ ἀνέστη Ἰωνᾶς καὶ ἐπορεύθη εἰς Νινευή, καθὰ ἐλάλησεν Κύριος·... 5 καὶ ἐνεπίστευσαν οἱ ἄνδρες Νινευὴ τῷ θεῷ, καὶ ἐκήρυξαν νηστίαν, καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν.

S. MARK.

S. LUKE, Chapter XI.

The Lamp illumines with its flash. IV.

36 "⌜εἰ οὖν⌝[1] τὸ σῶμά σου ὅλον φωτινόν, μὴ ἔχον ⌜μέρος τι⌝[2] σκοτινόν, ἔσται φωτινὸν ὅλον ⌜ὡς ὅταν ὁ λύχνος⌝[3] τῇ ἀστραπῇ φωτίζῃ σε⌝[4]."

1 (ὡς ὅταν) 2 (τι) μέρος 3 +ἐν 4 (καὶ ὡς (ὁ) λύχνος (τῆς) ἀστραπῆς φωτίσει σε) (q. Si ergo corpus tuum lucernam non habens lucidam obscurum est, quanto magis cum lucerna luceat inluminat te.) The whole verse is omitted from D and other Western authorities; it probably contains some primitive corruption.

32. Discourse at a Pharisee's Breakfast Table.

Conflation No. 15.

Cf. vii. 1—5.

[1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἰεροσολύμων 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους.—3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ ⌜πυγμῇ⌝[1] νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ⌜ῥαντίσωνται⌝[2] οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων ⊤3.—5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς "Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;"]

1 (πυκνὰ) 2 βαπτίσωνται 3 (+καὶ κλινῶν)

Cf. vii. 19.

[καθαρίζων πάντα τὰ βρώματα.]

Cf. xii. 38, 39.

38 ["Βλέπετε ἀπὸ τῶν γραμματέων
τῶν θελόντων ἐν στολαῖς περιπατεῖν]
καὶ * ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
[καὶ πρωτοκλισίας ἐν τοῖς δείπνοις."]

xi. 37—54.

Editorial preface. VI.

37 ⌜Ἐν δὲ τῷ λαλῆσαι ⌜ἐρωτᾷ⌝[1] αὐτὸν Φαρισαῖος ὅπως⌝[2] ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ⌜ἰδὼν ἐθαύμασεν ὅτι⌝[3] οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν,

1 (ἠρώτα) 2 ('Εδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα) 3 (ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν διὰ τί)

(Scribes and) Pharisees cleanse only the Outside of the Cup. II.

"Νῦν ὑμεῖς οἱ Φαρισαῖοι ⊤1
τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε, } †
τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἁρπαγῆς καὶ πονηρίας.
[40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ⌜ἔξωθεν⌝[2] καὶ τὸ ⌜ἔσωθεν⌝[3] ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ⌜ἐστίν⌝[4].]

1 (+ὑποκριταί) 2 (ἔσωθεν) 3 (ἔξωθεν) 4 (ἔσται)

(Scribes and) Pharisees tithe Trifles but neglect weighty Matters. II.

42 "[ἀλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ πήγανον καὶ πᾶν λάχανον,
καὶ παρέρχεσθε
τὴν ⌜κρίσιν⌝[1] καὶ τὴν ἀγάπην ⌜τοῦ θεοῦ⌝[2].
⌜ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι⌝[2].

1 (Marcion κλῆσιν) 2 (omit)

(Scribes and) Pharisees love chief seats. II.

43 "οὐαὶ ὑμῖν ⌜τοῖς Φαρισαίοις⌝[1]
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)
καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς ⊤2. (1)

1 (Φαρισαῖοι) 2 (+καὶ πρωτοκλισίας ἐν τοῖς δείπνοις)

S. MATTHEW.

VARIOUS.

v. 36. *φωτίζω* is used here only in the Gospels. *ἀστραπή* is elsewhere always used of lightning.

xi. 37. Woes against the Pharisees were perhaps pronounced by our Lord on seven or eight widely different occasions which were recorded in separate sentences scattered over the second source; one of them however was given also by S. Mark who puts it late in Holy Week. S. Matthew therefore, as usual, collected all these 'woes' together and grouped them around S. Mark's single utterance into a conflation which fills his xxiiird chapter. He makes Jerusalem the scene of the discourse. S. Luke gives S. Mark's two verses in their proper place, but repeats them here in a doublet together with such of the *logia* as reached him. S. Luke's conflation is remarkable for its editorial notes, for its different arrangement both of the whole discourse and of the component parts and for its omissions. See Introduction.

Cf. xv. 1, 2.

[1 τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες 2 "Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν."]

v. 37. S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1).

v. 37ª. *ἀριστάω* occurs in John xxi. 12, 15 and *ἄριστον* in Matt. xxii. 4, Luke xiv. 12. *ἀναπεσεῖν* occurs Mark vi. 40, viii. 6 (=Matt. xv. 35), Luke xiv. 10, xvii. 7, xxii. 14, and five times in S. John.

v. 38. *βαπτίζω* in the sense of ceremonial washing (of the hands?) occurs in Mark vii. 4 (s. v. l.). (Cf. *βαπτισμός* Mark vii. 4, Heb. ix. 10.)

v. 39ᶜ. *πίναξ* is used Mark vi. 25, 28 (=Matt. xiv. 8, 11).

N.B. Differences in order throughout.

xxiii. 25, 26.

25 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τῆς παροψίδος,
ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
(καὶ τῆς παροψίδος)
ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν."

v. 41. *ἔνειμι* occurs here only. Translate "But give the contents of the cup as alms and behold all things are clean unto you." For the praise of almsgiving see Luke xii. 33, Matt. vi. 1 ff., Acts x. 2, 4, 31. For the depreciation of the value of ceremonial cleanness see Mark vii. 17—23 (=Matt. xv. 15—20), Tit. i. 15, *πάντα καθαρὰ τοῖς καθαροῖς*.

xxiii. 23.

23 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ ἄνηθον καὶ τὸ κύμινον,
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι."

v. 42ᶜ. *πήγανον* occurs here only, *λάχανον* in Mark iv. 32 (=Matt. xiii. 32), Rom. xiv. 2. For the bimembered sentence see x. 21ᵉ note.

v. 42ᵉ. The phrase *ἀγάπη τοῦ θεοῦ* occurs five times in S. John, four times in S. Paul, and once in S. Jude.

xxiii. 6.

6 "φιλοῦσι δὲ [τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ] τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς."

Doublet:

S. Luke xx. 46.

46 "προσέχετε ἀπὸ τῶν γραμματέων
τῶν θελόντων περιπατεῖν ἐν στολαῖς
καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις."

S. MARK.

S. LUKE, Chapter XI.

(Scribes and) Pharisees are like to unwhitewashed (whitewashed) Sepulchres. II.

44 "οὐαὶ ὑμῖν ⊤1, ὅτι ἐστὲ ⌜ὡς τὰ μνημεῖα τὰ⌝2 ἄδηλα, καὶ οἱ ἄνθρωποι ⌜οἱ⌝3 περιπατοῦντες ἐπάνω οὐκ οἴδασιν."

1 (+ γραμματεῖς καὶ Φαρισαῖοι ± ὑποκριταί) 2 μνημεῖα 3 (omit)

Editorial connexion. VI.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ "Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις." 46 ὁ δὲ εἶπεν "Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι

Scribes (and Pharisees) touch not the Burdens which they lay on others. II.

"φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, †

καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ⌜ὑμῶν⌝1 οὐ προσψαύετε ⌜τοῖς φορτίοις⌝1.

1 (omit)

Scribes (and Pharisees) restore the Sepulchres of the Prophets. II.

47 "οὐαὶ ὑμῖν,
ὅτι οἰκοδομεῖτε
τὰ μνημεῖα τῶν προφητῶν †

[οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς].
48 ἄρα ⌜μάρτυρές ἐστε⌝1

[⌜καὶ συνευδοκεῖτε⌝2 τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε].

1 (μαρτυρεῖτε) 2 (μὴ συνευδοκεῖν)

The Blood of the Prophets will be required of this Generation. II.

49 "διὰ τοῦτο" [⌜καὶ ἡ σοφία τοῦ θεοῦ εἶπεν⌝1]
"⌜ἀποστελῶ⌝2 εἰς αὐτοὺς προφήτας
καὶ ἀποστόλους,
καὶ ἐξ αὐτῶν ἀποκτενοῦσιν

καὶ διώξουσιν,
50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
τὸ ⌜ἐκκεχυμένον⌝3 [ἀπὸ καταβολῆς κόσμου] ⌜ἀπὸ⌝4 τῆς γενεᾶς ταύτης, †
51 ἀπὸ αἵματος Ἄβελ[a]
ἕως αἵματος Ζαχαρίου ⊤5
⌜τοῦ ἀπολομένου μεταξὺ⌝6 τοῦ θυσιαστηρίου καὶ τοῦ ⌜οἴκου⌝7 ϧ. †

1 (omit) 2 (ἀποστέλλω) 3 ἐκχυννόμενον 4 (ἕως)
5 (+ υἱοῦ Βαραχίου) 6 (ὃν ἐφόνευσαν ἀνὰ μέσον) 7 (ναοῦ)

[a] LXX. Gen. iv. 8, καὶ εἶπεν Κάιν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ "Διέλθωμεν εἰς τὸ πεδίον." καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Κάιν ἐπὶ Ἄβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.

S. MATTHEW.

VARIOUS.

xxiii. 27, 28.

27 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ⌜παρομοιάζετε⌝[1] **τάφοις κεκονιαμένοις**, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας."

1 ὁμοιάζετε

v. 44. ἄδηλος occurs in 1 Cor. xiv. 8, ἀδήλως in 1 Cor. ix. 26. For the Jewish horror of corpses as polluting things, see Luke xx. 38, note.

xxiii. 4.

4 "δεσμεύουσιν δὲ φορτία βαρέα ⊤[1]
καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά."

1 + καὶ δυσβάστακτα

v. 46.

Matt. xi. 28, δεῦτε πρός με πάντες οἱ.....πεφορτισμένοι. δυσβάστακτος and προσψαύω are found here only.

xxiii. 29—36.

29 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
30 καὶ λέγετε
'Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν·'
31 ὥστε μαρτυρεῖτε ἑαυτοῖς
ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.
32 καὶ ὑμεῖς ⌜πληρώσατε⌝[1] τὸ μέτρον τῶν πατέρων ὑμῶν.
33 ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

1 πληρώσετε

v. 48b. συνευδοκέω occurs in Acts viii. 1, xxii. 20, Rom. i. 32, 1 Cor. vii. 12, 13.

34 "διὰ τοῦτο
ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
καὶ σοφοὺς καὶ γραμματεῖς·
ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε,
καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον
ἐκχυννόμενον ἐπὶ τῆς γῆς

ἀπὸ τοῦ αἵματος Ἅβελ τοῦ δικαίου
ἕως τοῦ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου],
ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

v. 49. ἡ σοφία τοῦ θεοῦ is probably a name for Christ, cf. 1 Cor. i. 24, Χριστὸν [θεοῦ δύναμιν καὶ] θεοῦ σοφίαν. And Col. ii. 3, Χριστοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας... ἀπόκρυφοι.

v. 49c. ἀποστόλους is probably an editorial change, the vague language of prophecy being made more definite after fulfilment, cf. xxi. 20. S. Mark himself has modernised a phrase in ix. 41.

v. 50a. ἐκζητέω (*bis*) is not found in this sense elsewhere.

v. 50b. καταβολὴ κόσμου occurs in Matt. xxv. 34, John xvii. 24, Eph. i. 4, and in five other places. It is not found in the LXX. but καταβολή is used in Matt. xiii. 35 to translate Ps. lxxviii. 2.

[b] LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐνέδυσε τὸν Ἀζαρίαν τὸν τοῦ Ἰωδαὲ τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν.....21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι' ἐντολῆς Ἰωὰς τοῦ βασιλέως ἐν αὐλῇ οἴκου Κυρίου...22 καὶ ὡς ἀπέθνῃσκεν, εἶπεν "Ἴδοι Κύριος καὶ κρινάτω."

S. MARK.

S. LUKE, Chapter XI.

ναί, λέγω ὑμῖν,
ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

Scribes (and Pharisees) take away the Key of Knowledge (lock up Heaven).

52 "*οὐαὶ ὑμῖν τοῖς νομικοῖς,*
ὅτι ⌜**ἤρατε**⌝[1] *τὴν* ⌜**κλεῖδα**⌝[2] *τῆς γνώσεως·*

αὐτοὶ οὐκ εἰσήλθατε,
καὶ τοὺς ⌜*εἰσερχομένους*⌝[3] *ἐκωλύσατε.*"

1 (*ἐκρύψατε*) 2 (*κλεῖν*) 3 (*εἰσπορευομένους*)

Compare iii. 6.

[*καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν συμβούλιον* ⌜*ἐδίδουν*⌝[1] *κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.*]

1 *ἐποίησαν*

Editorial conclusion. VI.

53 ⌜*Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,* 54 *ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.*⌝

1 (*Λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συνβάλλειν αὐτῷ περὶ πλειόνων, ζητοῦντες ἀφορμήν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορῆσαι αὐτοῦ*)

33. An Address to the Twelve in Presence of a Multitude with two Apostrophes to the Crowd.

Conflation No. 16.

S. MARK.

S. LUKE, Chapter XII.

xii. 1—59.

viii. 14, 15 (scrap).

14 Καὶ *ἐπελάθοντο λαβεῖν ἄρτους,*
καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
15 *καὶ διεστέλλετο αὐτοῖς λέγων*
"*Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων*
καὶ τῆς ζύμης Ἡρῴδου." *κ.τ.λ.*

Beware of the leaven of the Pharisees. I.

1 ⌜'Εν οἷς [**ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους**⌝[1],] *ἤρξατο λέγειν πρὸς τοὺς μαθητὰς* ⌜*αὐτοῦ*⌝[2] *πρῶτον* "*Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης,* [*ἥτις ἐστὶν ὑπόκρισις,*] *τῶν Φαρισαίων.*

1 (*πολλῶν δὲ ὄχλων συμπεριεχόντων κύκλῳ ὥστε ἀλλήλους συμπνίγειν*) 2 (omit)

iv. 22.

22 "*οὐ* ⌜*γὰρ ἔστιν*⌝[1] *κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ,*

οὐδὲ ἐγένετο ἀπόκρυφον
ἀλλ' ἵνα * * *ἔλθῃ εἰς φανερόν.*"

1 *γάρ ἐστίν τι*

Secrets will be made known. (I.) II.

2 "*Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ* ⌜*οὐκ ἀποκαλυφθήσεται*⌝[1],

καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται.

1 (*οὐ φανερωθήσεται*)

What ye say (hear) in secret will be proclaimed (proclaim) on the Housetop. II.

3 "[*ἀνθ' ὧν*] *ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ* **ἀκουσθήσεται·**
καὶ ὃ πρὸς τὸ οὖς **ἐλαλήσατε** [*ἐν τοῖς ταμείοις*],
κηρυχθήσεται ἐπὶ τῶν δωμάτων.

S. MATTHEW.

36 ἀμὴν λέγω ὑμῖν,
ἥξει ⌜ταῦτα πάντα⌝[1] ἐπὶ τὴν γενεὰν ταύτην."

1 πάντα ταῦτα

xxiii. 14.

14 "οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·
ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν."

Compare xii. 14.

[ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.]

VARIOUS.

v. 52[b].

Matt. xvi. 19, "*δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν*." Cf. Rev. i. 18, iii. 7, ix. 1, xx. 1.

v. 53.

Luke vi. 11, [*αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.*]

ἀποστοματίζω and *θηρεύω* are only used here, and *ἐνεδρεύω* (like *ἐνέδρα*) is peculiar to S. Luke.

1—59. A conflation of twenty sayings, of which six are peculiar to S. Luke, one comes from the deutero-Mark, thirteen come from S. Matthew's *logia* but six of these have certain parallels in S. Mark. S. Matthew has distributed 14 sayings thus: (1) three in the Sermon on the Mount, (2) six in the Charge to the Twelve, (3) three in the Eschatological discourse, (4) two in other chapters. S. Matthew's order is observed in large extracts, viz. Matt. x. 26—33, vi. 25—34, xxiv. 42—51. In six passages however it is disregarded. The whole is welded together by eight editorial notes, five of which are notable, but none indicates special information.

xvi. 5, 6.

5 Καὶ [ἐλθόντες οἱ μαθηταὶ] εἰς τὸ πέραν
ἐπελάθοντο ⌜ἄρτους λαβεῖν⌝[1]. †

6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς
"Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ Σαδδουκαίων." κ.τ.λ.

1 λαβεῖν ἄρτους

v. 1. *μυριάς* is used twice in the Acts and not elsewhere in the Gospels. Crowding is very frequently spoken of, inconvenient crowding in S. Mark ii. 4, iii. 9, v. 31. *ὑπόκρισις* occurs in Mark xii. 15, Matt. xxiii. 28, *ὑποκριτής* in Mark vii. 6, Luke vi. 42, xii. 56, xiii. 15, and 13 times in S. Matt., always in the mouth of our Lord.

x. 26—33.

26 "οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,
καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται.

Doublet:

S. Luke viii. 17.

"οὐ γὰρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται,
οὐδὲ ἀπόκρυφον
ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ."

27 "ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·
καὶ ὃ εἰς τὸ οὖς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωμάτων.

3[b]. S. Luke adds *ταμεῖον* here and xii. 24; S. Matt. has the word in vi. 6, xxiv. 26, which are not parallel to the above passages in S. Luke. The word is frequent in the LXX. but not found elsewhere in N.T.

S. MARK.

S. LUKE, Chapter XII.

Fear not them that kill the Body. II.

4 "[Λέγω δὲ ὑμῖν τοῖς φίλοις μου],
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα
⌜καὶ [μετὰ ταῦτα] μὴ⌝[1] ἐχόντων ⌜περισσότερόν⌝[2] τι ποιῆσαι.
5 [ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·] ⌜φοβήθητε⌝[3]
τὸν [μετὰ τὸ ἀποκτεῖναι] ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς ⌜τὴν⌝[3] γέενναν·
[ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι μηδὲ) 2 (πέρισσον) 3 (omit)

Ye are of more Value than many Sparrows. II.

6 "οὐχὶ **πέντε** στρουθία ⌜πωλοῦνται⌝[1] ἀσσαρίων **δύο**; †
καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ⌜ἠρίθμηνται⌝[2]. †
μὴ ⊤[3] φοβεῖσθε· πολλῶν ⊤[4] στρουθίων διαφέρετε ⊤[5].

1 (πωλεῖται) 2 (ἠριθμημέναι εἰσίν) 3 (+οὖν) 4 (+γὰρ) 5 (+ὑμεῖς)

Those who confess Me will be confessed before the Angels of God (before My Father). (I.) II.

viii. 38 (scrap).

"ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων."]

8 "[Λέγω δὲ ὑμῖν,]
πᾶς ὃς ἂν ⌜ὁμολογήσει⌝[1] ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ †
ἔμπροσθεν **τῶν ἀγγέλων** τοῦ θεοῦ·
9 ὁ δὲ ἀρνησάμενός με ⌜ἐνώπιον⌝[2] τῶν ἀνθρώπων
ἀπαρνηθήσεται ⌜ἐνώπιον⌝[2] **τῶν ἀγγέλων** τοῦ θεοῦ.

1 (ὁμολογήσῃ) 2 (ἔμπροσθεν)

iii. 28—30 (scrap).

28 "'Αμὴν λέγω ὑμῖν ὅτι
πάντα ἀφεθήσεται **τοῖς υἱοῖς τῶν ἀνθρώπων**,
τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·
29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον,
οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
ἀλλὰ ἔνοχός ἐστιν αἰωνίου ⌜ἁμαρτήματος⌝[1]."
30 ὅτι ἔλεγον "Πνεῦμα ἀκάθαρτον ἔχει."

1 (κρίσεως vel ἁμαρτίας)

Blasphemy against the Holy Spirit will not be forgiven. (I.) II.

10 "Καὶ πᾶς ὃς ⊤[1] ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·
⌜τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι⌝[2] †
οὐκ ἀφεθήσεται ⊤[3].

1 (+ἂν) 2 (εἰς δὲ τὸ πνεῦμα τὸ ἅγιον) 3 (+αὐτῷ οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

xiii. 11 (scrap).

11 "καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
μὴ προμεριμνᾶτε * * τί λαλήσητε,
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
τοῦτο λαλεῖτε·
[οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.]"

Do not premeditate a defence. (I.) II.

11 "'Οταν δὲ ⌜εἰσ⌝[1]φέρωσιν ὑμᾶς ⌜ἐπὶ⌝[2] τὰς συναγωγὰς καὶ
τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ ⌜μεριμνήσητε⌝[3] πῶς (ἢ τί)
ἀπολογήσησθε ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν."

1 (omit) 2 (εἰς) 3 (προμεριμνᾶτε)

S. MATTHEW.

28 "καὶ
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι·
φοβεῖσθε δὲ μᾶλλον
τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

29 "οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;
καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
ὑμῶν.
30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι
εἰσίν.
31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

32 "Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν
ἀνθρώπων,
ὁμολογήσω κἀγὼ ἐν αὐτῷ
ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·
33 ὅστις ⌜δὲ⌝[1] ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
τοῖς οὐρανοῖς."

1 δ' ἂν

xii. 31, 32.

[31 "Διὰ τοῦτο λέγω ὑμῖν,
πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ⊤[1] τοῖς ἀνθρώποις†,
ἡ δὲ τοῦ πνεύματος βλασφημία†
οὐκ ἀφεθήσεται.]
32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·
ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
οὐκ ἀφεθήσεται αὐτῷ
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι."

1 +ὑμῖν

x. 19, 20.

19 "ὅταν δὲ παραδῶσιν ὑμᾶς,
μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε,
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
τί λαλήσητε·
[20 οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν"].

VARIOUS.

v. 5b.

Did some Platonist, who taught the absolute indestructibility of the human soul, alter the wording of this passage? Only of late have we begun to doubt whether the Bible agrees with Plato. It certainly teaches that the death of the body never ends the soul, for all souls come up for judgement: but whether judgement results in the purification of some, the destruction of others, is a more difficult question, and S. Matthew's words here are the strongest for destruction. Similarly the Stoics seem to have had influence over the Gospel records; see Luke xxii. 39—46.

James iv. 12, *εἷς ἐστιν νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.*

v. 5c.

1 Pet. ii. 17, *τὸν θεὸν φοβεῖσθε.* Col. iii. 22, *φοβούμενοι τὸν κύριον.* The phrase *οἱ φοβούμενοι τὸν θεόν* occurs in S. Luke 6 times.

Doublet:

S. Luke ix. 26.

26 "ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους,
τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς
καὶ τῶν ἁγίων ἀγγέλων."

Luke xv. 10, "*γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.*"

v. 11c. *ἀπολογεῖσθαι* is not found in the other Gospels, but 6 times in the Acts and twice in S. Paul.

Doublet:

S. Luke xxi. 12—15.

12 "πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς
χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συνα-
γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
μόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς
μαρτύριον. 14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προ-
μελετᾶν ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ
σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ⌜ἅπαντες⌝[1]
οἱ ἀντικείμενοι ὑμῖν."

1 πάντες

S. MARK.

S. LUKE, Chapter XII.

The Story of the Rich Fool. III.

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ "Διδάσκαλε, εἰπὲ
τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν."
14 ὁ δὲ εἶπεν αὐτῷ "Ἄνθρωπε, τίς με κατέστησεν[a]
⌜κριτὴν⌝[1] ⌜ἢ μεριστὴν⌝[2] ἐφ' ὑμᾶς;" 15 εἶπεν δὲ πρὸς αὐτούς
"Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης [3] πλεονεξίας, ὅτι
οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ ⌜αὐτοῦ⌝[2] ἐστὶν ἐκ τῶν
ὑπαρχόντων αὐτῷ." 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς
λέγων "Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
17 καὶ διελογίζετο ἐν αὐτῷ λέγων 'Τί ποιήσω, ὅτι οὐκ ἔχω
ποῦ συνάξω τοὺς καρπούς μου;' 18 καὶ εἶπεν 'Τοῦτο ποιήσω·
καθελῶ μου τὰς ἀποθήκας καὶ μείζονας ⌜οἰκοδομήσω⌝[4], καὶ
συνάξω ἐκεῖ πάντα ⌜τὸν σῖτον καὶ τὰ ἀγαθά μου⌝[5], 19 καὶ
ἐρῶ τῇ ψυχῇ μου 'Ψυχή, ἔχεις πολλὰ ἀγαθὰ (κείμενα εἰς
ἔτη πολλά· ἀναπαύου, φάγε, πίε), εὐφραίνου.' 20 εἶπεν
δὲ αὐτῷ ὁ θεός 'Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου
⌜αἰτοῦσιν⌝[6] ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, ⌜τίνι⌝[7] ἔσται;'
21 (Οὕτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.)"

1 (δικαστὴν) 2 (omit) 3 (+τῆς) 4 (ἀνοικοδομήσω vel ποιήσω αὐτάς) 5 (τὰ γενήματά μου) 6 (ἀπαιτοῦσιν) 7 (τίνος)

Worldly anxiety is folly. II.

22 [εἶπεν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]
"Διὰ τοῦτο ⌜λέγω ὑμῖν⌝[1],
μὴ μεριμνᾶτε τῇ ψυχῇ [2] τί φάγητε,
μηδὲ τῷ σώματι (ὑμῶν) τί ἐνδύσησθε.
23 ἡ ⌜γὰρ⌝[3] ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε ⌜τοὺς κόρακας⌝[4]
ὅτι ⌜οὐ σπείρουσιν οὐδὲ⌝[5] θερίζουσιν,
οἷς οὐκ ἔστιν [ταμεῖον οὐδὲ] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς·
⌜πόσῳ μᾶλλον⌝[6] ὑμεῖς διαφέρετε τῶν πετεινῶν. (1)
25 τίς δὲ ἐξ ὑμῶν ⌜μεριμνῶν⌝[3] δύναται
⌜ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι⌝[7] πῆχυν[8]; †
26 ⌜[εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε],
τί περὶ τῶν λοιπῶν⌝[9] μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα πῶς ⌜αὐξάνει·
οὐ κοπιᾷ οὐδὲ νήθει⌝[10]· λέγω δὲ ὑμῖν,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἓν τούτων.
28 εἰ δὲ ⌜ἐν ἀγρῷ τὸν χόρτον⌝[11] ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ⌜ἀμφιάζει⌝[12],
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

1 ὑμῖν λέγω 2 (+ὑμῶν) 3 (omit) 4 (τὰ πετεινὰ τοῦ οὐρανοῦ) 5 οὔτε σπείρουσιν οὔτε 6 (οὐχί) 7 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ 8 (+ἕνα) 9 (καὶ περὶ τῶν λοιπῶν τί) 10 (οὔτε νήθει οὔτε ὑφαίνει) 11 (τὸν χόρτον του ἀγροῦ) 12 (ἀμφιέζει vel ἀμφιέννυσιν)

Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain *minimum* of food is essential to preserve life; anything beyond that is useless or mischievous.

Translate "And I will say to myself, 'Sir, thou hast &c.'," for ἡ ψυχή μου is a Hebraism for "myself" as S. Luke renders it in ix. 25.

"This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

[a] LXX. Exod. ii. 13, ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὁρᾷ δύο ἄνδρας Ἑβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικοῦντι "Διὰ τί σὺ τύπτεις τὸν πλησίον;" 14 ὁ δὲ εἶπεν "Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον;"

S MATTHEW.

vi. 25—34.

25 "Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε),
μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.
οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεινὰ (1) τοῦ οὐρανοῦ
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν [ἕνα];
28 καὶ
περὶ ἐνδύματος τί μεριμνᾶτε;
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·
οὐ κοπιῶσιν οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἓν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιέννυσιν,
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

VARIOUS.

v. 13. This striking story seems to be placed here because of the close resemblance of v. 19 to v. 22c.

v. 14b.

Acts vii. 27, ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών "Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν;" cf. vii. 35.

v. 15. ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt.

v. 16. On the teaching about the rich, see vi. 24 note.

v. 18b. For the future καθελῶ (=καθαιρήσω) cf. Rev. xxii. 19, ἀφελεῖ.

v. 19a.

Luke xii. 22, μὴ μεριμνᾶτε τῇ ψυχῇ (ὑμῶν) τί φάγητε.

v. 20. For the impersonal plural see vi. 38, xii. 11, 48, xxiii. 31.

v. 21.

Matt. vi. 19, "μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ."

22—31. This passage is examined at length in 'N. T. Problems' pp. 30—39.

v. 22c.

Luke xii. 19, "καὶ ἐρῶ τῇ ψυχῇ μου 'Ψυχή...φάγε, πίε.'"

Phil. iv. 6, μηδὲν μεριμνᾶτε. Luke x. 41, "μεριμνᾷς...περὶ πολλά."

Phil. ii. 19, Τιμόθεον...20 ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

1 Cor. vii. 32, ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου...33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου.

v. 24. On ταμεῖον see xii. 3b, note.

S. MARK.

S. LUKE, Chapter XII.

29 καὶ ὑμεῖς μὴ ζητεῖτε
τί φάγητε ⌜καὶ⌝[13] τί πίητε, καὶ μὴ μετεωρίζεσθε,
30 ταῦτα γὰρ πάντα τὰ ἔθνη [τοῦ κόσμου] ἐπιζητοῦσιν, †
ὑμῶν δὲ ὁ πατὴρ οἶδεν †
ὅτι χρῄζετε τούτων·
31 ⌜πλὴν ζητεῖτε⌝[14] τὴν βασιλείαν
αὐτοῦ,
καὶ ταῦτα προστεθήσεται ὑμῖν.

13 (ἤ) 14 (ζητεῖτε δὲ)

"Fear not, little Flock." IV.

32 "μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ⊤[1] εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα,
θησαυρὸν [ἀνέκλειπτον] ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτης οὐκ ἐγγίζει
οὐδὲ σὴς διαφθείρει· † 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. †

1 (+ἐν αὐτῷ)

"Let your Loins be girded and your Lamps burning." IV.

35 "⌜Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι⌝[1] καὶ οἱ λύχνοι καιόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 ⌜κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως⌝[2], μακάριοί εἰσιν ἐκεῖνοι.

1 (ἔστω ὑμῶν ἡ ὀσφὺς περιεζωσμένη) 2 (καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὑρήσει, οὕτως ποιήσει, καὶ ἐὰν ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ)

If the Master of the House had known, he would have kept awake. II.

39 "τοῦτο δὲ γινώσκετε ὅτι
εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
⌜ἐγρηγόρησεν ἂν
καὶ οὐκ⌝[1] ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
40 καὶ ὑμεῖς ⊤[2] γίνεσθε ἕτοιμοι,
ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται." †

1 οὐκ ἂν 2 (+δὲ)

Editorial connexion. VI.

41 Εἶπεν δὲ ὁ Πέτρος "Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;" 42 καὶ εἶπεν ὁ κύριος

xiii. 33—37.

33 ["βλέπετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ πότε ὁ καιρός (ἐστιν)· 34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, 36 μὴ ἐλθὼν ἐξέφνης εὕρῃ ὑμᾶς καθεύδοντας· 37 ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε."]

S. MATTHEW.

VARIOUS.

31 μὴ οὖν μεριμνήσητε λέγοντες
'Τί φάγωμεν;' ἢ 'Τί πίωμεν;' ἢ 'Τί περιβαλώμεθα;'
32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν,
οἶδεν γὰρ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος]
ὅτι χρῄζετε τούτων [ἁπάντων]·
33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [1]
καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν.
34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὑτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς."

1 (+τοῦ θεοῦ *vel* τῶν οὐρανῶν *vel* αὐτοῦ)

vi. 19—21.

19 "Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει,
καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·
21 ὅπου γάρ ἐστιν ὁ θησαυρός σου,
ἐκεῖ ἔσται (καὶ) ἡ καρδία σου."

v. 32. *πόιμνιον* occurs in Acts xx. 28, 29, 1 Pet. v. 2, 3.

v. 33.

Luke xiv. 33, "*οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.*"

v. 33f.

James v. 2, *ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.*

v. 33. *βαλλάντιον* occurs four times in S. Luke's Gospel but not elsewhere. *παλαιόω* occurs in Heb. i. 11 (quotation), viii. 13, *ὑπάρχω* occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

xxiv. 42, xxv. 1, 6, 10, 13.

42 ["*γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.*"]

1 ["*τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου...6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν ''Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν'...10 ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους...13 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.*"]

v. 36. *ἀναλύω* occurs in Phil. i. 23, *τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι.*

v. 37. S. Luke uses *γρηγορέω* in xii. 37, 39, Acts xx. 31. It is common elsewhere.

xxiv. 43—51.

43 "*ἐκεῖνο δὲ γινώσκετε ὅτι*
εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.
44 *διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι,*
ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

v. 39b. *ὥρα* is thrice used by S. Luke to describe hours of the night, xxii. 59, Acts xvi. 33, xxiii. 23. Other authors use *ὥρα* of the day, *φυλακή* of the night.

1 Thess. v. 2, *αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.*

v. 39c.

Rev. iii. 2, "*γίνου γρηγορῶν...3 ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.*"

1 Thess. v. 4, *ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτας* [v. l. *κλέπτης*] *καταλάβῃ...6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν.*

Acts xx. 31, "*διὸ γρηγορεῖτε.*"

1 Cor. xvi. 13, *γρηγορεῖτε.*

Col. iv. 2, *τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.*

1 Pet. v. 8, *νήψατε, γρηγορήσατε.*

Rev. xvi. 15, *μακάριος ὁ γρηγορῶν.*

S. MARK.

S. LUKE, Chapter XII.

Happy is the Faithful Servant. II.

"Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ⌜ὁ⌝[1] φρόνιμος, ⊤[2]
ὃν καταστήσει ὁ κύριος ἐπὶ ⌜τῆς θεραπείας⌝[3] αὐτοῦ
⌜τοῦ⌝[4] διδόναι ἐν καιρῷ (τὸ) σιτομέτριον; †
43 μακάριος ὁ δοῦλος ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ⊤[5] ποιοῦντα οὕτως· †
44 ⌜ἀληθῶς⌝[6] λέγω ὑμῖν ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

1 (καὶ) 2 (+ὁ ἀγαθός) 3 (τὴν θεραπείαν) 4 (omit) 5 (+αὐτὸν) 6 (ἀμὴν)

The Punishment of the Unfaithful Servant. II.

45 "ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
'Χρονίζει ὁ κύριός μου [ἔρχεσθαι],' †
καὶ ἄρξηται τύπτειν τοὺς παῖδας [καὶ τὰς παιδίσκας],
⌜ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,⌝[1]
46 ἥξει ὁ κύριος ⌜τοῦ δούλου ἐκείνου⌝[2]
ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,
καὶ διχοτομήσει αὐτὸν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

1 (ἐσθίων τε καὶ πίνων μεθυσκόμενος) 2 (αὐτοῦ)

Many Stripes or few according to Position of Trust. IV.

47 "ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου
αὐτοῦ καὶ μὴ ⌜ἑτοιμάσας ἢ⌝[1] ποιήσας πρὸς τὸ θέλημα
αὐτοῦ δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ
ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ⌜ἐδόθη⌝[2] πολύ,
⌜πολὺ ζητηθήσεται παρ' αὐτοῦ⌝[3], καὶ ᾧ παρέθεντο πολύ,
⌜περισσότερον⌝[4] αἰτήσουσιν αὐτόν.

1 (omit, *vel* ἑτοιμάσας μηδὲ) 2 (ἔδωκαν) 3 (ζητήσουσιν ἀπ' αὐτοῦ περισσότερον) 4 (πλέον)

"*I came to bring Fire upon Earth.*" IV.

49 "Πῦρ ἦλθον βαλεῖν ⌜ἐπὶ⌝[1] τὴν γῆν, καὶ τί θέλω εἰ ἤδη
ἀνήφθη; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς
συνέχομαι ἕως ὅτου τελεσθῇ.

1 (εἰς)

"*I came not to bring Peace upon Earth.*" II.

51 "δοκεῖτε ὅτι εἰρήνην παρεγενόμην ⌜δοῦναι⌝[1] ἐν τῇ γῇ; †
οὐχί, [λέγω ὑμῖν,] ⌜ἀλλ' [ἢ]⌝[2] διαμερισμόν.
[52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ⌜ἐπὶ⌝[3] δυσὶν καὶ δύο ⌜ἐπὶ⌝[3] τρισίν,]
53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ] καὶ ΥΙΟϹ ΕΠΙ ΠΑΤΡΙ,
⊤[4] [μήτηρ ἐπὶ θυγατέρα] καὶ ΘΥΓΑΤΗΡ ΕΠΙ ΤΗΝ ΜΗΤΕΡΑ,
[πενθερὰ ἐπὶ τὴν νύμφην ⌜αὐτῆς⌝[5]] καὶ ΝΥΜΦΗ ΕΠΙ ΤΗΝ ΠΕΝΘΕΡΑΝ[a]."

1 (ποιῆσαι) 2 (ἀλλὰ) 3 (ἐν) 4 (+διαμερισθήσονται) 5 (omit)

v. 43. μακάριος does not occur in S. Mark but is frequent in Matt., Luke, only twice in S. John.

Compare x. 38—40.

[38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Οὐκ οἴδατε τί αἰτεῖσθε·
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω,
ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;"
39 οἱ δὲ εἶπαν αὐτῷ "Δυνάμεθα."
ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε
καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,
40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων
οὐκ ἔστιν ἐμὸν δοῦναι,
ἀλλ' οἷς ἡτοίμασται."]

[a] LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

S. MATTHEW.

45 "Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος
ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ
τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
46 μακάριος ὁ δοῦλος ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα·
47 ἀμὴν λέγω ὑμῖν ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

xxiv. 48—51.

48 "ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
'Χρονίζει μου ὁ κύριος,'
49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ,
ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,
50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,
51 καὶ διχοτομήσει αὐτὸν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·
[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.]"

x. 34—36.

34 "Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν·
οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ
καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,
36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ."

VARIOUS.

v. 42[a]. *οἰκονόμος* occurs three times in S. Luke xvi. 1—8, but not in the other Gospels.

v. 42[c]. *σιτομέτριον* is an *ἅπαξ λεγόμενον*.

v. 44. The same idea is rather differently expressed in the Parable of the Pounds (Talents), Luke xix. 17—19 = Matt. xxv. 21—23. An Eastern magnate, on leaving home, commits his house to slaves not to relatives.

v. 45[d].

1 Thess. v. 7, *οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·* 8 *ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν.*

Eph. v. 18, *μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία.*

v. 46[c]. *διχοτομέω*, like *δέρω*, belongs to the language of common life which threatened slaves most brutally till the words lost their real significance. Hence it only means "severely scourge." Cf. *σκύλλω*.

v. 47. The slave that knew his lord's will is the trusted head slave, like the trusty steward (xii. 42), the unjust steward (xvi. 1 ff.), or the unmerciful servant (Matt. xviii. 24). The inferior slaves receive orders only from the head slave (xii. 42) and are not in their master's confidence.

v. 48[b]. The same idea is implied in the parable of the pounds (talents) (Luke xix. 11—28 = Matt. xxv. 14—30).

v. 49.

Luke ii. 14, *δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας* (v. l. *εὐδοκία*).

v. 50[b]. *συνέχω* is used once by S. Matt., twice by S. Paul, nine times by S. Luke.

vv. 49—53. The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul as in v. 49.

S. MARK.

S. LUKE, Chapter XII.

"Ye can discern the Face of the Sky." IV.

54 [Ἔλεγεν δὲ καὶ τοῖς ὄχλοις] "Ὅταν ἴδητε ⸢1 νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ⌜ὅτι⌝2 'Ὄμβρος ἔρχεται,' καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον πνέοντα, λέγετε ⌜ὅτι⌝2 'Καύσων ἔσται,' καὶ γίνεται. 56 ὑποκριταί, τὸ ⸢3 πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν ⌜καιρὸν δὲ⌝4 τοῦτον ⌜πῶς οὐκ οἴδατε δοκιμάζειν⌝5;

1 (+τὴν) 2 (omit) 3 (+μὲν) 4 δὲ καιρὸν 5 (οὐ δοκιμάζετε)

Compound a dispute rather than go to law. II.

57 ["⌜Τί δὲ⌝1 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;] 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου [ἐπ' ἄρχοντα], ἐν τῇ ὁδῷ δὸς ἐργασίαν ⌜ἀπηλλάχθαι⌝2 (ἀπ') αὐτοῦ, † μή ποτε ⌜κατασύρῃ⌝3 σε πρὸς τὸν κριτήν, † καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. † 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ ⌜τὸ ἔσχατον λεπτὸν⌝4 ἀποδῷς." †

1 (omit) 2 (ἀπαλλαγῆναι) 3 (κατακρίνῃ) 4 (τὸν ἔσχατον κοδράντην)

34. Jerusalem in Danger.

Chapter xiii. 1—9.

Conflation No. 17.

S MARK.

S. LUKE, Chapter XIII.

Galilæans murdered and the Tower in Siloam falling. III.

xiii. 1—5.

1 Παρῆσαν δέ τινες [⌜ἐν⌝1 αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλειλαίων ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς "Δοκεῖτε ὅτι οἱ Γαλειλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλειλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; 3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ⌜μετανοῆτε⌝2 πάντες ὁμοίως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ⌜ἐν τῷ⌝3 Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι ⌜αὐτοὶ⌝1 ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ; 5 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ⌜μετανοήσητε⌝4 πάντες ὡσαύτως ἀπολεῖσθε."

1 (omit) 2 (μετανοήσητε) 3 (τοῦ) 4 μετανοῆτε

The Parable of the Barren Fig-tree. III.

xiii. 6—9.

[6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν.] "Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ⌜ἐν αὐτῇ⌝1 καὶ ⌜οὐχ εὗρεν. 7 εἶπεν δὲ⌝2 πρὸς τὸν ἀμπελουργόν 'Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν

1 (ἀπ' αὐτῆς) 2 (μὴ εὑρὼν εἶπεν)

Some critics compare xi. 12—14, 20—22.

[12 καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν. 13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ καιρὸς οὐκ ἦν σύκων. 14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ "Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι." καὶ ἤκουον

S. MATTHEW.

xvi. 1—3.

1 καὶ προσελθόντες (οἱ) **Φαρισαῖοι καὶ Σαδδουκαῖοι** πειράζοντες ⌜ἐπηρώτησαν⌝[1] αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [[“Ὀψίας γενομένης λέγετε ‘Εὐδία, πυρράζει γὰρ ὁ οὐρανός·’ 3 καὶ πρωί ‘Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός.’ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.”]][2]

1 ἐπηρώτων 2 The double brackets signify that these words are not genuine.

v. 25, 26.

25 “ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ
ἕως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ,
μή ποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ,
καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,
καὶ εἰς φυλακὴν βληθήσῃ·
26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.”

Marcion's Gospel omitted Luke xiii. 1—9.

VARIOUS.

v. 54. On the transference to the rabble of what S. Matthew assigns to the Pharisees and Sadducees, see Introduction and Luke iii. 7, note.

v. 55. *καύσων* occurs in Matt. xx. 12 and James i. 11.

v. 56. The word *ὑποκριτής* is used in Mark vii. 6 (=Matt. xv. 7). S. Matt. has it in 12 other passages, and S. Luke in three, vi. 42 (=Matt. vii. 5), xii. 56, xiii. 15.

v. 58.

1 Cor. vi. 1, *τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων ;*

58[b]. *δὸς ἐργασίαν* (=*da operam*) and *κατασύρω* occur here only, *ἀπαλλάσσω* is only used by S. Luke and Ep. to Hebrews.

58[d]. *πράκτωρ* is only found in this verse; *ὑπηρέτης* in this sense would hardly be understood by Greek readers.

59[b]. *λεπτόν* occurs in Mark xii. 42 (=Luke xxi. 2), but the Latin word *quadrans* is avoided by S. Luke, though he thrice uses *denarius*, once *ἀσσάριον*, and *modius* in xi. 33 but not in viii. 16.

v. 2. S. John ix. 2, 3.

[2 “Ῥαββεί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ;” 3 ἀπεκρίθη Ἰησοῦς “Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.”]

Some critics compare xxi. 18—21.

[18 πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν. 19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ᾽ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ “Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα·” καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες “Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ ;” ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 21 “Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε,” κ.τ.λ.]

6—9. For the three years compare Luke xiii. 32,

“Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι.”

ἀμπελουργός and *κόπριον* occur here only (*κοπρία* in xiv. 35), *σκάπτω* in vi. 48, xvi. 3, *καταργεῖ* in Heb. ii. 14, and 25 times in S. Paul. *ἔτος* once in S. Matt., twice in S. Mark, 26 times in S. Luke.

S. MARK.

οἱ μαθηταὶ αὐτοῦ..... 20 καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ "Ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται." 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς "Ἔχετε πίστιν θεοῦ" κ.τ.λ.]

S. LUKE, CHAPTER XIII.

ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· [T3] ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;' 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ 'Κύριε, ἄφες αὐτὴν ⌜καὶ τοῦτο τὸ ἔτος⌝[4], ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω ⌜κόπρια⌝[5]· 9 κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον—εἰ δὲ μήγε, ἐκκόψεις αὐτήν.'"

3 (+φέρε τὴν ἀξίνην) 4 (ἔτι τοῦτον τὸν ἐνιαυτόν) 5 (κόφινον κοπρίων)

35. AN ADDRESS IN A SYNAGOGUE.

CHAPTER XIII. 10—21.

CONFLATION NO. 18.

The crooked Woman healed. IV.

xiii. 10—17.

Cf. ix. 17.

["ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον."]

10 [Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ⌜ἐν τοῖς σάββασιν⌝[1].] 11 καὶ ἰδοὺ [T2] γυνὴ ⌜πνεῦμα ἔχουσα ἀσθενείας⌝[3] ἔτη δέκα ὀκτώ, καὶ ἦν ⌜συνκύπτουσα⌝[4] καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς ⌜προσεφώνησεν καὶ⌝[5] εἶπεν αὐτῇ "Γύναι, ἀπολέλυσαι [T6] τῆς ἀσθενείας σου," 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ⌜ἀνωρθώθη⌝[7], καὶ ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ⌜ὅτι⌝[8] "Ἓξ ἡμέραι εἰσὶν ⌜ἐν αἷς δεῖ ἐργάζεσθαι⌝[5]· ἐν ⌜αὐταῖς⌝[8] οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου." 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν "⌜Ὑποκριταί⌝[9], ἕκαστος ὑμῶν ⌜τῷ σαββάτῳ⌝[6] οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ⌜ἀπάγων⌝[10] ποτίζει; 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;" 17 [Καὶ ⌜ταῦτα λέγοντος αὐτοῦ⌝[5] ⌜κατῃσχύνοντο⌝[11] πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν ⌜τοῖς⌝[12] ἐνδόξοις ⌜τοῖς⌝[5] γινομένοις ὑπ' αὐτοῦ.]

1 (σαββάτῳ) 2 (+ἦν) 3 (ἐν ἀσθενείᾳ ἦν πνεύματος) 4 (συνκάμπτουσα) 5 (omit) 6 (+ἀπὸ) 7 (ἀνορθώθη) 8 (ταύταις) 9 (ὑποκριτά) 10 ἀπαγαγὼν 11 (κατῃσχύνθησαν) 12 (οἷς ἐθεώρουν)

Two parables.

xiii. 18—21.

A. *The Grain of Mustard Seed.* I.

iv. 30—32 (scrap).

18 Ἔλεγεν ⌜οὖν⌝[1]
"Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,
καὶ τίνι ὁμοιώσω αὐτήν;
19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,
ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς [T2] κῆπον ἑαυτοῦ,

30 Καὶ ἔλεγεν
"Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ,
ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;
31 ὡς κόκκῳ σινάπεως,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς–

1 (δὲ) 2 (+τὸν)

S. MATTHEW.

VARIOUS.

v. 10. On our Lord's habit of teaching in the synagogues see iv. 16[c], note.

Compare xii. 11, 12.

11 "Τίς (ἔσται) ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου."

v. 15. The word *ὑποκριτής* is used in Mark vii. 6 (=Matt. xv. 7). S. Matt. has it in 12 other passages, of which vii. 5= Luke vi. 42. S. Luke also has it in this text and in xii. 56.

v. 15.

Luke xiv. 5, "Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;"

v. 16.

Luke xix. 9, "καθότι καὶ αὐτὸς [sc. Ζακχαῖος ὁ τελώνης] υἱὸς Ἀβραάμ (ἐστιν)."

v. 17. *ἀντίκεισθαι* occurs in Luke xxi. 15, and six times in S. Paul.

v. 18. Notice how much closer S. Luke is to S. Matthew than he is to S. Mark (see Introduction) in this parable, which plainly belongs to the deutero-Mark, being misplaced.

xiii. 31, 32.

31 [Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς] λέγων
"Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
κόκκῳ σινάπεως,
ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
32 ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων,

v. 19. Luke xvii. 6 (=Matt. xvii. 20), "εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ (ταύτῃ) 'Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ·' καὶ ὑπήκουσεν ἂν ὑμῖν."

S. MARK.

32 καὶ ὅταν σπαρῇ, ἀναβαίνει
καὶ γίνεται * μεῖζον πάντων τῶν λαχάνων
καὶ ποιεῖ κλάδους μεγάλους,
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν."} †

S. LUKE, Chapter XIII.

καὶ ηὔξησεν
καὶ ἐγένετο εἰς δένδρον ⊤3,

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ[a]."}
3 (+μέγα)

As leaven to a Jew is essentially a bad thing and elsewhere always symbolizes something corrupting, probably the pervading influence of false teaching is intended here. If so brevity has led to some confusion of expression as in the parable of the Pearl of great price (Matt. xiii. 45). See also Luke vii. 31 note.

B. *The Leaven.* II.

20 ⌜Καὶ πάλιν εἶπεν
"[Τίνι ὁμοιώσω] τὴν βασιλείαν τοῦ θεοῦ;⌝1 21 ὁμοία ἐστὶν ζύμῃ, †
ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία
ἕως οὗ ἐζυμώθη ὅλον."

1 (ἢ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;)

36. On the Miseries of the Lost.

Conflation No. 19.

The narrow door (gate). II.

xiii. 22—30.

22 [Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἰεροσόλυμα. 23 Εἶπεν δέ τις αὐτῷ "Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;" ὁ δὲ ⊤1 εἶπεν πρὸς αὐτούς] 24 "Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς ⌜θύρας⌝2, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ ⌜οὐκ ἰσχύσουσιν⌝3, 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες 'Κύριε, ἄνοιξον ἡμῖν·' καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν 'Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.' 26 τότε ⌜ἄρξεσθε⌝4 λέγειν 'Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·'

27 "καὶ ἐρεῖ λέγων ὑμῖν
'⌜Οὐκ οἶδα⌝5 ⊤6 [πόθεν ἐστέ].
ἀπόστητε ἀπ' ἐμοῦ, [πάντες] ἐργάται ἀδικίας[b].'

1 (+ἀποκριθεὶς) 2 (πύλης) 3 (οὐχ εὑρήσουσιν)
4 ἄρξησθε 5 (Οὐδέποτε εἶδον) 6 (+ὑμᾶς)

[a] LXX. Dan. iv. 21, "καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσσεύοντα ἐν αὐτῷ." Theod. "ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ." Ezek. xvii. 23, "καὶ κρεμάσω αὐτὸν ἐν ὄρει μετεώρῳ Ἰσραὴλ καὶ καταφυτεύσω, καὶ ἐξοίσει βλαστὸν καὶ ποιήσει καρπὸν καὶ ἔσται εἰς κέδρον μεγάλην· καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ πᾶν ὄρνεον, καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιὰν αὐτοῦ ἀναπαύσεται." xxxi. 3, "ἰδοὺ Ἀσσοὺρ κυπάρισσος ἐν τῷ Λιβάνῳ καὶ καλὸς ταῖς παραφυάσιν καὶ ὑψηλὸς τῷ μεγέθει, εἰς μέσον νεφελῶν ἐγένετο ἡ ἀρχὴ αὐτοῦ· 4 ὕδωρ ἐξέθρεψεν αὐτόν, ἡ ἄβυσσος ὕψωσεν αὐτόν, τοὺς ποταμοὺς αὐτῆς ἤγαγεν κύκλῳ τῶν φυτῶν αὐτοῦ

S. MATTHEW.

ὅταν δὲ αὐξηθῇ
μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον,

ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ
καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ."

VARIOUS.

xiii. 33.

33 Ἄλλην παραβολὴν (ἐλάλησεν αὐτοῖς)·
"Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ,

ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία
ἕως οὗ ἐζυμώθη ὅλον."

v. 21.

1 Cor. v. 6 (=Gal. v. 9), *μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.* Luke xii. 1=Mark viii. 15=Matt. xvi. 6, "*προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.*" 1 Cor. v. 7, *ἐκκαθάρατε τὴν παλαιὰν ζύμην...8 ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας.*

22—30. A conflation of three *logia* and a Lucan scrap, prefaced with an editorial note and concluding with a refrain. S. Matthew puts one of these *logia* into the midst of the narrative of the healing of the Centurion's servant.

Marcion's Gospel omitted Luke xiii. 29—35.

vii. 13, 14.

13 "εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα [T1] καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν."

1 +ἡ πύλη

xxv. 10—12.

[10 "ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι 12 'Κύριε κύριε, ἄνοιξον ἡμῖν·' ὁ δὲ ἀποκριθεὶς εἶπεν 'Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.'"]

vii. 22, 23.

22 "πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ 'Κύριε κύριε, [T1] οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;'

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι
'Οὐδέποτε ἔγνων ὑμᾶς·
ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.'"

1 (+οὐ τῷ ὀνόματί σου ἐφάγομεν καὶ (± τῷ ὀνόματί σου) ἐπίομεν;)

v. 22.

Luke ix. 51, *καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.* xvii. 11, *καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ.*

v. 24. ἀγωνίζομαι is found once in S. John and six times in S. Paul: specially illustrative are:

1 Cor. ix. 25, *πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται.*

1 Tim. vi. 12, *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως.*

2 Tim. iv. 7, *τὸν καλὸν ἀγῶνα ἠγώνισμαι.*

v. 24. Luke xvi. 16, "*ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.*"

John x. 9, "*ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.*"

v. 25[b].

Acts xii. 13, *κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη,* 14 *καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα.*

Rev. iii. 20, "*ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω.*"

Compare also Matt. vii. 7, 8 (=Luke xi. 9, 10), Luke xii. 36. Matt. xxv. 11, "*ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι 'Κύριε κύριε, ἄνοιξον ἡμῖν·' ὁ δὲ ἀποκριθεὶς εἶπεν 'Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.'*"

καὶ τὰ συστέματα αὐτῆς ἐξαπέστειλεν εἰς πάντα τὰ ξύλα τοῦ πεδίου. 5 ἕνεκεν τούτου ὑψώθη τὸ μέγεθος αὐτοῦ παρὰ πάντα τὰ ξύλα τοῦ πεδίου, καὶ ἐπλατύνθησαν οἱ κλάδοι αὐτοῦ ἀφ' ὕδατος πολλοῦ. 6 ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσσευσαν πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὑποκάτω τῶν κλάδων αὐτοῦ ἐγεννῶσαν πάντα τὰ θηρία τοῦ πεδίου, ἐν τῇ σκιᾷ αὐτοῦ κατῴκησε πᾶν πλῆθος ἐθνῶν."

[b] LXX. Ps. vi. 9, *ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.*

S. MARK.

S. LUKE, Chapter XIII.

28 "Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, (6)
ὅταν ⌜ὄψησθε⌝7 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ (2)
[καὶ πάντας τοὺς προφήτας] ἐν τῇ βασιλείᾳ τοῦ θεοῦ, (3)
ὑμᾶς δὲ ἐκβαλλομένους (4)
ἔξω. (5)
29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν[a] (1)
[καὶ ⌜ἀπὸ⌝8 βορρᾶ καὶ νότου]
καὶ ἀνακλιθήσονται (2)
ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (3)

x. 31.

["πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
καὶ (οἱ) ἔσχατοι πρῶτοι."]

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι,
καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι."

7 ὄψεσθε 8 (omit)

37. Jerusalem the City of Martyrdoms.

Conflation No. 20.

xiii. 31—35.

"*Herod would fain kill Thee.*" IV.

31 Ἐν ⌜αὐτῇ⌝1 τῇ ⌜ὥρᾳ⌝2 προσῆλθάν τινες ⌜Φαρισαῖοι⌝3
λέγοντες αὐτῷ "Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης
⌜θέλει⌝4 σε ἀποκτεῖναι." 32 καὶ εἶπεν αὐτοῖς "Πορευ-
θέντες εἴπατε τῇ ἀλώπεκι ταύτῃ 'Ἰδοὺ ἐκβάλλω δαιμόνια
καὶ ἰάσεις ⌜ἀποτελῶ⌝5 σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ
τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ ⊤6 αὔριον καὶ τῇ
⌜ἐχομένῃ⌝7 πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπο-
λέσθαι ἔξω Ἰερουσαλήμ.'"

1 (ταύτῃ) 2 (ἡμέρᾳ) 3 (τῶν Φαρισαίων) 4 (μέλλει *vel* ζητεῖ) 5 (ἐπιτελῶ *vel* ἀποτελοῦμαι) 6 (+τῇ) 7 (ἐρχομένῃ)

Wail over Jerusalem. II.

34 "'Ἰερουσαλήμ, Ἰερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,—
ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου,
ὃν τρόπον ὄρνις ⌜τὴν ἑαυτῆς νοσσιὰν⌝1 ὑπὸ τὰς πτέρυγας, †

καὶ οὐκ ἠθελήσατε.
35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν⊤2[b].
λέγω (δὲ) ὑμῖν, ⊤3
οὐ μὴ ἴδητέ με ἕως ⊤4 εἴπητε †
'Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'[c]."

1 (τὰ ἑαυτῆς νοσσία *vel* τὰ νοσσία αὐτῆς) 2 (+ἔρημος) 3 (+ὅτι) 4 (+ἂν *vel* ἥξει ὅτε)

[a] LXX. Mal. i. 11, ἀπ' ἀνατολῶν ἡλίου καὶ ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν. Is. lix. 19, καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον.

S. MATTHEW.

viii. 11, 12.

11 "λέγω δὲ ὑμῖν ὅτι
πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν (1)
καὶ ἀνακλιθήσονται ⌜μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ (2)
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν⌝[1], (3)
12 οἱ δὲ υἱοὶ τῆς βασιλείας ⌜ἐκβληθήσονται⌝[2] (4)
εἰς τὸ σκότος τὸ ἐξώτερον· (5)
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." (6)

1 (ἐν τοῖς κόλποις (±τοῦ) Ἀβραὰμ) 2 (ἐξελεύσονται)

xix. 30.

["πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
καὶ ἔσχατοι πρῶτοι."

Doublet:

xx. 16.

"οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι
καὶ οἱ πρῶτοι ἔσχατοι."]

VARIOUS.

28[a]. This refrain occurs also in Matt. xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30.

v. 29. The Messianic joys are figured as a banquet in Luke xxii. 30, Rev. xix. 9, and in the parable of the great dinner (Luke xiv. 15 ff.).

The *logion* (xiii. 34, 35) is almost *verbatim* the same in both Gospels, but S. Luke makes our Lord speak it in Galilee [or Peræa], S. Matthew more naturally puts it in Jerusalem. Probably the true occasion of its utterance was not known: S. Luke puts it here from similarity of subject-matter.

v. 32.

Luke ix. 58 (=Matt. viii. 20), "αἱ ἀλώπεκες φωλεοὺς ἔχουσιν."

vv. 32, 33.

For the number three cf. xiii. 7, "τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ."

33[b]. ἐνδέχεται occurs nowhere else in N.T., cf. ἀνένδεκτόν ἐστιν, Luke xvii. 1.

xxiii. 37—39.

37 "Ἰερουσαλήμ, Ἰερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,—
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς) ὑπὸ τὰς πτέρυγας,
καὶ οὐκ ἠθελήσατε.
38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν⌝[1].
39 λέγω γὰρ ὑμῖν,
οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε
'Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.'"

1 +ἔρημος

[b] LXX. Jer. xxii. 5, ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους, κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. xii. 7, Ἐγκαταλέλοιπα τὸν οἶκόν μου.

[c] LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

38. Discourses at a Pharisee's Dinner-Table.

Conflation No. 21.

xiv. 1—24.

The dropsical Man healed. IV.

1 [Καὶ ἐγένετο ἐν τῷ ⌜ἐλθεῖν⌝[1] αὐτὸν εἰς [2] οἰκόν τινος τῶν ἀρχόντων (τῶν) Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.] 2 καὶ ἰδοὺ ἄνθρωπός ⌜τις⌝[3] ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους ⌜λέγων⌝[3] "Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ⌜ἢ οὔ⌝[2];" οἱ δὲ ἡσύχασαν. 4 καὶ ἐπιλαβόμενος ⌜ἰάσατο αὐτὸν καὶ⌝[4] ἀπέλυσεν.

1 (εἰσελθεῖν) 2 (+τὸν) 3 (omit) 4 (αὐτὸν καὶ ἰασάμενος)

Cf. iii. 4.

[4 καὶ λέγει αὐτοῖς "Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;" οἱ δὲ ἐσιώπων.]

A Sheep falling into a Pit on the Sabbath. IV.

5 καὶ [1] πρὸς αὐτοὺς εἶπεν †
"Τίνος [2] ὑμῶν ⌜υἱὸς⌝[3] ἢ βοῦς
εἰς φρέαρ ⌜πεσεῖται⌝[4],
καὶ οὐκ εὐθέως ἀναspάσει αὐτὸν ⌜ἐν⌝[5] ἡμέρᾳ τοῦ σαββάτου;" } †

6 ⌜καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι⌝[6] πρὸς ταῦτα.

1 (+ἀποκριθεὶς) 2 (+ἐξ) 3 (ὄνος vel πρόβατον)
4 (ἐμπεσεῖται) 5 (τῇ) 6 (οἱ δὲ οὐκ ἀπεκρίθησαν)

"Sit down in the lowest Place[a]*."* IV.

7 [Ἔλεγεν δὲ [1] πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς ⌜πρωτοκλισίας⌝[2] ἐξελέγοντο, λέγων πρὸς αὐτούς] 8 "Ὅταν κληθῇς ⌜ὑπό τινος⌝[3] εἰς ⌜γάμους⌝[4], μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ⌜ᾖ κεκλημένος ὑπ' αὐτοῦ⌝[5], 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι 'Δὸς τούτῳ τόπον,' καὶ τότε ⌜ἄρξῃ⌝[6] μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κληθῇς ⌜πορευθεὶς⌝[3] ⌜ἀνάπεσε⌝[7] εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ⌜ἐρεῖ⌝[8] σοι 'Φίλε, προσανάβηθι ἀνώτερον·' τότε ἔσται σοι δόξα ἐνώπιον ⌜πάντων⌝[3] τῶν συνανακειμένων ⌜σοι⌝[3].

1 (+καὶ) 2 (πρωτοκλησίας) 3 (omit) 4 (γάμον)
5 (ᾖξει) 6 (ἔσῃ) 7 (ἀνάπιπτε) 8 (εἴπῃ)

"He that exalts himself will be abased." II.

11 "ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ⌜ταπεινωθήσεται⌝[1],
καὶ ὁ ταπεινῶν ἑαυτὸν ⌜ὑψωθήσεται⌝[2] b."

1 (ταπεινοῦται) 2 (ὑψοῦται)

[a] Compare LXX. Proverbs xxv. 6, μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυναστῶν ὑφίστασο· 7 κρεῖσσον γάρ σοι τὸ ῥηθῆναι "'Ανάβαινε πρὸς μέ," ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου.

S. MATTHEW. VARIOUS.

Three *logia* including one of the longer parables are conflated with three Lucan fragments, the whole being consolidated by three remarkable editorial notes. The *logion* of *v.* 11 is given twice by S. Luke, once by S. Matt. but not in the same connexion: it is hardly more than a refrain. The *logion* in verse 5 cannot be certainly identified with the parallel in S. Matthew which differs widely from it.

v. 1. S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xi. 37). Possibly two out of the three occasions are due to transference or assimilation. S. Luke knew that our Lord ate with a Pharisee once (vii. 36); but the *logia* which are collected here and in xi. 37—54 would have more point if they were spoken during a meal; therefore S. Luke inferred that they must have been so spoken.

Doublet:

xii. 10—12.

[10 καὶ ἐπηρώτησαν αὐτὸν λέγοντες "Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν;" ἵνα κατηγορήσωσιν αὐτοῦ.]

S. Luke vi. 9.

9 εἶπεν δὲ (ὁ) Ἰησοῦς πρὸς αὐτούς "Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;"

11 ὁ δὲ εἶπεν αὐτοῖς
"τίς (ἔσται) ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν,
καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον,
οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;
12 [πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου.
ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν."]

v. 5. Luke xiii. 15.

15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν "Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων ποτίζει;"

vv. 10, 11. A similar appeal to the lowest motives is made in the Sermon on the Mount, Luke vi. 37—38.

Doublet:

xxiii. 12.

12 "Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται,
καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

S. Luke xviii. 14.

"ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

[b] Matt. xviii. 4, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν." 1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου καὶ ὑψώσει ὑμᾶς.

S. MARK.

S. LUKE, CHAPTER XIV.

"*Do not invite the Rich.*" IV.

12 [Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν] "Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ ⊤1 γείτονας ⊤2 πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ⌜ἀναπείρους⌝3, χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται ⌜γάρ⌝4 σοι ἐν τῇ ἀναστάσει τῶν δικαίων."

1 (+τοὺς) 2 (+τοὺς *vel* μηδὲ τοὺς) 3 (ἀναπήρους) 4 (δέ)

The Parable of the Great Dinner (or Marriage Feast). II.

[15 Ἀκούσας δέ τις τῶν συνανακειμένων ⌜ταῦτα εἶπεν αὐτῷ "Μακάριος ὅστις φάγεται ⌜ἄρτον⌝1 ἐν τῇ βασιλείᾳ τοῦ θεοῦ." 16 ὁ δὲ⌝2 εἶπεν αὐτῷ]

"Ἄνθρωπός τις ⌜ἐποίει⌝3 δεῖπνον μέγα,
[καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ [τῇ ὥρᾳ τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις ['⌜Ἔρχεσθε⌝4 ὅτι ἤδη ⊤5 ἕτοιμά ⌜ἐστιν⌝6].'

1 (ἄριστον) (2 ℵ omits) 3 (ἐποίησεν) 4 ἔρχεσθαι 5 (+πάντα) 6 εἰσιν

Excuses for declining the Banquet. IV.

18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ 'Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ⌜ἐξελθὼν⌝1 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.' 19 καὶ ἕτερος εἶπεν 'Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ⌜ἐρωτῶ σε, ἔχε με παρῃτημένον⌝2.' 20 καὶ ⌜ἕτερος⌝3 εἶπεν 'Γυναῖκα ⌜ἔγημα⌝4 ⌜καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν⌝2.'

1 (ἐξελθεῖν ± καὶ) 2 (διὸ οὐ δύναμαι ἐλθεῖν) 3 (ἄλλος) 4 (ἔλαβον)

Continuation of II.

21 [καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ⊤1 ταῦτα.] τότε ὀργισθεὶς ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ

'Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ ⌜τοὺς⌝2 πτωχοὺς καὶ ⌜ἀναπείρους⌝3 καὶ τυφλοὺς καὶ χωλοὺς ⌜εἰσάγαγε⌝4 ὧδε.' 22 καὶ εἶπεν ὁ δοῦλος '⌜Κύριε⌝2, γέγονεν ⌜ὃ⌝5 ἐπέταξας, καὶ ἔτι τόπος ἐστίν.'] 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, 'Ἔξελθε εἰς τὰς ὁδοὺς [καὶ φραγμοὺς] καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· [24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ⌜ἀνδρῶν⌝6 ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.']"

1 (+πάντα) 2 (omit) 3 (ἀναπήρους) 4 (ἔνεγκε) 5 (ὡς) 6 (ἀνθρώπων)

S. MATTHEW.

VARIOUS.

v. 12. On the teaching about the rich see vi. 24, note.
ἄριστον occurs in Matt. xxii. 4, Luke xi. 38, and ἀριστάω in Luke xi. 37, John xxi. 12, 15.

14c. Cf. Acts xxiv. 15, "ἐλπίδα ἔχων εἰς τὸν θεόν...ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων." John v. 29, "ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

These two parables, like that of the Talents or Pounds (Luke xix. 11—28=Matt. xxv. 14—30), and the Lost Sheep (Luke xv. 1—7=Matt. xviii. 12—14), seem to have the same basis, but to be expanded by conflation in both Evangelists.

xxii. 1—14.

1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων] 2 "Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ,
ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ
καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,

καὶ οὐκ ἤθελον ἐλθεῖν.

v. 15b.

Rev. xix. 9, "μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι."
Luke xiii. 29, "καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ."
Cf. xxii. 30. φάγεται=ἔδεται, cf. Luke xvii. 8.

4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων 'Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.' 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.] 7 ὁ δὲ βασιλεὺς ὠργίσθη, [καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.]

v. 21c. Notice the assimilation to Luke xiv. 13b.

8 τότε λέγει τοῖς δούλοις αὐτοῦ "Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.' 10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.

39. We must give up all to follow Christ.

Conflation No. 22.

xiv. 25—35.

"He that loveth Father or Mother more than Me is not worthy of Me." II.

25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι ⌜πολλοί⌝1, καὶ στραφεὶς εἶπεν πρὸς αὐτούς] 26 "Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα [καὶ τὴν γυναῖκα] καὶ τὰ τέκνα [καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς], ἔτι ⌜τε⌝2 καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.

27 ⌜ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ
καὶ ἔρχεται ὀπίσω μου,
οὐ δύναται εἶναί μου μαθητής⌝1. } (1)

1 (omit) 2 (δὲ)

"This Man began to build." IV.

28 "τίς ⌜γὰρ⌝1 ἐξ ὑμῶν ⊤2 θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει ⊤3 εἰς ἀπαρτισμόν; 29 ἵνα μή ποτε θέντος αὐτοῦ θεμέλιον ⌜καὶ⌝4 μὴ ⌜ἰσχύοντος ἐκτελέσαι⌝5 πάντες οἱ θεωροῦντες ⌜ἄρξωνται αὐτῷ ἐμπαίζειν 30 λέγοντες⌝6 ⌜ὅτι⌝4 'Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.' 31 ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλεμον ⌜οὐχὶ⌝7 καθίσας πρῶτον ⌜βουλεύσεται⌝8 εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ ⌜πρὸς⌝9 εἰρήνην. [33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται ⌜πᾶσιν⌝4 τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.]

1 (δὲ) 2 (+ὁ) 3 (+τὰ) 4 (omit) 5 (*ἰσχύσῃ οἰκοδομῆσαι καὶ*) 6 (*μέλλουσιν λέγειν*) 7 (*οὐκ εὐθέως*) 8 (*βουλεύεται*) 9 *εἰς vel τὰ πρὸς*

ix. 50 (scrap).

50 "Καλὸν τὸ ἅλας·
ἐὰν δὲ τὸ ἅλας ἄναλον γένηται,
ἐν τίνι αὐτὸ ἀρτύσετε;

[ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.]"

"Salt is good." (I.) II.

34 "Καλὸν [⌜οὖν⌝1] τὸ ⌜ἅλας⌝2·
ἐὰν δὲ καὶ τὸ ⌜ἅλας⌝2 μωρανθῇ,
ἐν τίνι ἀρτυθήσεται;
35 οὔτε εἰς ⊤3 [γῆν οὔτε εἰς κοπρίαν] εὔθετόν ἐστιν·
ἔξω βάλλουσιν αὐτό. †
[ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."]

1 (omit) 2 (ἅλα) 3 (+τὴν)

S. MATTHEW.

11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ 'Ἑταῖρε[1], πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;' ὁ δὲ ἐφιμώθη. 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις 'Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον·'

[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί."]

1 (omit)

VARIOUS.

25—35. A conflation of two *logia* with some Lucan matter. The *logion* 34, 35 is a disconnected scrap both in S. Mark and S. Luke: S. Matthew alone has given it a literary setting. Notice how much closer S. Luke is in it to S. Matthew than to S. Mark. See Introduction.

x. 37—39.

37 "Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος. } (1)

39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν."

v. 26. "The wife" is also added in Luke xviii. 29, from which passage by assimilation are borrowed "the brothers." "Sisters" are given in the parallel passages Mark x. 29 = Matt. xix. 29, but not in S. Luke (xviii. 29) except as a variant.

vv. 28—33. The words δαπάνη, ἀπαρτισμός, ἐκτελέω do not occur elsewhere in N.T.; συμβάλλω, πρεσβεία are peculiar to S. Luke; θεμέλιος and ψηφίζω are not found in the other Gospels.

v. 13.

13 "[Ὑμεῖς ἐστὲ] τὸ ἅλας [τῆς γῆς]·
ἐὰν δὲ τὸ ἅλας μωρανθῇ,
ἐν τίνι ἁλισθήσεται;
εἰς οὐδὲν ἰσχύει ἔτι
εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων."

v. 32.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ."

v. 33.

Cf. Luke v. 11, καὶ...ἀφέντες πάντα (Σίμων καὶ Ἰάκωβος καὶ Ἰωάνης) ἠκολούθησαν αὐτῷ.

Luke v. 28, καὶ καταλιπὼν πάντα (Λευεὶς) ἀναστὰς ἠκολούθει αὐτῷ.

v. 33ᵉ. ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

v. 35ᵃ.

(1) Luke xiii. 8, "ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια." See note on xiii. 7.

(2) Luke ix. 62, "εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ."

Heb. vi. 7, γῆ...τίκτουσα ΒΟΤΆΝΗΝ εὔθετον ἐκείνοις.

v. 35ᶜ. Luke viii. 8 = Mark iv. 9 = Matt. xiii. 9, "ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."

This refrain occurs also in Mark iv. 23, vii. 16 (s. v. l.), Matt. xi. 15, xiii. 43. Cf. ὁ ἔχων οὖς ἀκουσάτω, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

40. Three Parables on the lost being found.

Conflation No. 23.

xv. 1—32.

The Parable of the Lost Sheep. (II.) III.

Cf. ii. 16.

[16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ "Ὅ, τι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ⊤1; "]

1 (+καὶ πίνει)

[1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες ⌜πάντες⌝1 οἱ τελῶναι καὶ ⌜οἱ⌝1 ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἵ ⌜τε⌝1 Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι "Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς." 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην ⌜λέγων⌝1] 4 "Τίς ἄνθρωπος ἐξ ὑμῶν ⌜ἔχων⌝2 ἑκατὸν πρόβατα καὶ ⌜ἀπολέσας⌝3 ἐξ αὐτῶν ἓν ⌜οὐ καταλείπει⌝4 τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ ⌜πορεύεται ἐπὶ⌝5 ⊤6 τὸ ἀπολωλὸς ἕως ⊤7 εὕρῃ αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ⌜αὐτοῦ⌝8 χαίρων, 6 καὶ ἐλθὼν εἰς ⌜τὸν⌝1 οἶκον ⌜συνκαλεῖ⌝9 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς 'Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.' 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες ⌜οὐ χρείαν ἔχουσιν⌝10 μετανοίας.

1 (omit) 2 (ὃς ἔξει) 3 (ἀπολέσῃ) 4 (οὐκ ἀφίησιν) 5 (ἀπελθὼν) 6 (+ζητεῖ) 7 (+οὗ *vel* ὅπου) 8 (ἑαυτοῦ) 9 (συγκαλεῖται) 10 (οὐκ ἔχουσι χρείαν)

The Parable of the Lost Drachma. III.

8 "[*Ἢ] τίς γυνὴ δραχμὰς ἔχουσα δέκα, ⌜ἐὰν ἀπολέσῃ⌝1 ⌜δραχμὴν⌝2 μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ⌜οὗ⌝2 εὕρῃ; 9 καὶ εὑροῦσα ⌜συνκαλεῖ⌝3 τὰς φίλας καὶ γείτονας λέγουσα 'Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.' 10 οὕτως, λέγω ὑμῖν, ⌜γίνεται⌝4 χαρὰ ἐνώπιον ⌜τῶν⌝2 ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι."

1 (καὶ ἀπολέσασα) 2 (omit) 3 (συγκαλεῖται) 4 (ἔσται)

The Story of the Prodigal Son. III.

11 [Εἶπεν δέ] "Ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί 'Πάτερ⌝1, δός μοι τὸ ἐπιβάλλον ⊤2 μέρος τῆς οὐσίας·' ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ⌜πάντα⌝3 ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν ⌜τὴν οὐσίαν αὐτοῦ⌝4 ζῶν ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ⌜ἰσχυρὰ⌝5 κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ⊤6 ὑστερεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς ⌜αὐτοῦ⌝1 βόσκειν χοίρους· 16 καὶ ἐπεθύμει ⌜χορτασθῆναι⌝7 ἐκ τῶν κερατίων

1 (omit) 2 (+μοι) 3 ἅπαντα 4 (ἑαυτοῦ τὸν βίον) 5 (ἰσχυρὸς) 6 (+τοῦ) 7 (γεμίσαι τὴν κοιλίαν αὐτοῦ)

S. MATTHEW. VARIOUS.

S. Luke and S. Matthew here offer us perhaps independent reports of the parable of the Lost Sheep. S. Luke has many editorial links to connect the parable by assimilation with the two which follow. S. Luke's "laying it on his shoulders rejoicing" fastened on the imagination of Christian artists from the times of the catacombs onwards. The other two parables have no introduction, probably because S. Luke did not know on what occasion or to what audience they were spoken.

ix. 11.

[11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;"]

xviii. 12—14.

12 ["τί ὑμῖν δοκεί;] ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων."

Doublet:

S. Luke v. 30.

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;"

Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι "Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι."

vv. 1—10. The words δραχμή, ἐπιμελῶς occur here only in N.T., διαγογγύζω here and xix. 7, γείτων is peculiar to S. Luke and S. John, ὦμος to S. Luke and S. Matt., συνεσθίω and συγχαίρω to S. Luke and S. Paul. προσδέχομαι in this sense is found in S. Paul and Heb.

Luke xii. 9, "ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ." Cf. xii. 8, ix. 26.

v. 7d. Cf. Mark ix. 13, "οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς." Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24.

v. 8. The word δραχμή occurs nowhere else in N.T., being superseded by the Latin word δηνάριον. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

Marcion's Gospel omitted Luke xv. 11—32.

v. 11. The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

v. 12. I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 31), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

v. 14. λιμός is fem. in Doric, mas. in Attic. In the LXX. it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 25.

S. MARK.

S. LUKE, Chapter XV.

ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 εἰς ἑαυτὸν δὲ ἐλθὼν ⌜ἔφη⌝[8] Πόσοι μίσθιοι τοῦ πατρός μου ⌜περισσεύονται⌝[9] ἄρτων, ἐγὼ δὲ λιμῷ ⌜ὧδε⌝[1] ἀπόλλυμαι· 18 ἀναστὰς ⌜πορεύσομαι⌝[10] πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.'' 20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ⌜ἑαυτοῦ⌝[11]. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ⌜ἐπέπεσεν⌝[12] ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου (· ποίησόν με ὡς ἕνα τῶν μισθίων σου).' 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους ⌜αὐτου⌝[13] Ταχὺ ἐξενέγκατε ⊤[14] στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, 23 καὶ ⌜φέρετε⌝[15] τὸν μόσχον τὸν σιτευτόν, θύσατε καὶ ⌜φαγόντες⌝[16] εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ⌜ἀνέζησεν⌝[17], ⌜ἦν⌝[1] ἀπολωλὼς καὶ ⊤[18] εὑρέθη.' Καὶ ἤρξαντο εὐφραίνεσθαι. 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· ⌜καὶ ὡς ἐρχόμενος ἤγγισεν⌝[19] τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ⌜ἂν εἴη ταῦτα⌝[20]· 27 ὁ δὲ εἶπεν ⌜αὐτῷ⌝[1] ὅτι ''Ο ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν ⊤[21], ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.' 28 ὠργίσθη δὲ καὶ οὐκ ⌜ἤθελεν⌝[22] εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ ⌜αὐτοῦ⌝[1] ''Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ⌜ἐντολήν σου παρῆλθον⌝[23], καὶ ἐμοὶ οὐδέποτε ἔδωκας ⌜ἔριφον⌝[24] ἵνα μετὰ τῶν φίλων μου ⌜εὐφρανθῶ⌝[25]· 30 ⌜ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον⌝[26] μετὰ ⊤[27] πορνῶν ⌜ἦλθεν⌝[28], ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.' 31 ὁ δὲ εἶπεν αὐτῷ ''⌜Τέκνον⌝[1], σὺ πάντοτε μετ' ἐμοῦ ⌜εἶ⌝[29], καὶ πάντα τὰ ἐμὰ σά ἐστιν· 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ⌜ἔζησεν⌝[30], καὶ ἀπολωλὼς καὶ εὑρέθη.' ''

8 (εἶπεν) 9 (περισσεύουσιν) 10 (πορεύσωμαι) 11 (αὐτοῦ) 12 (ἐνέπεσεν) 13 (ἑαυτοῦ) 14 (+τὴν) 15 (ἐνέγκατε) 16 (φάγωμεν καὶ) 17 ἔζησεν 18 (+ἄρτι) 19 (ἐλθὼν δὲ καὶ ἐγγίσας) 20 (θέλει τοῦτο εἶναι) 21 (+αὐτῷ) 22 (ἠθέλησεν) 23 (παρέβην σου ἐντολήν) 24 ἐρίφιον vel (ἔριφον ἐξ αἰγῶν) 25 (ἀριστήσω) 26 τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα) 27 +τῶν 28 (καὶ ἐλθόντι) 29 (fuisti et es v. eris) 30 (ἀνέζησεν)

41. Two Parables with Five *Logia*.

Conflation No. 24.

S. MARK.

S. LUKE, Chapter XVI.

xvi. 1—31.

The Parable of the Unjust Steward. III.

1 [Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς ⊤[1]] ''Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν ⌜οἰκονόμον⌝[2], καὶ οὗτος διεβλήθη

1 (+αὐτοῦ) 2 (οἰκονόμους)

S. MATTHEW.

VARIOUS.

v. 17.

Which is the true reading, περισσεύονται (passive) or περισσεύουσιν (active)? Both are correct and, strange to say, both give much the same meaning. In English an intransitive verb cannot be used in the passive at all; in Latin it can only be used impersonally, and *pugnatum est* is practically the same as *pugnaverunt*; in Greek much greater latitude is allowed; thus we find ἔδοξε "it seemed good" and δέδοκται "a resolution has been passed"; so ἀπορῶ "I am at a loss" and ἀποροῦμαι "I am driven into a corner" (Luke xxiv. 4, Acts xxv. 20, &c.), ὑστερῶ "I am hard up" and ὑστεροῦμαι "I am reduced to want" (Luke xv. 14), περισσεύω "I abound" (Luke xii. 15) and περισσεύομαι "I am blessed with abundance." Sometimes the difference in meaning is greater, as μαρτυρῶ "I am a witness" and μαρτυροῦμαι "my character is attested" (Acts vi. 3, &c.). It would be easy to multiply examples, but enough have been given to illustrate the principle.

v. 26. On ἄν with the optative, see i. 62 note.

v. 32. The idea of joy at the recovery of what was lost connects these three parables in S. Luke.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who "left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat," (2) to the keeper of the prison, who "committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it," (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying "without thee shall no man lift up his hand or foot in all the land of Egypt." Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The "debts" here spoken of are probably accumulated arrears rather than annual rents. The pauper tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward's motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nexi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

v. 1. On the use of a bad man as an example to us, see xi. 8 note.

v. 1^{b}. οἰκονόμος occurs again Luke xii. 42, but not in the other Gospels. ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matt. διαβάλλω is not found elsewhere in N.T.

αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας ⌜αὐτὸν⌝[3] εἶπεν αὐτῷ 'Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας ⌜σου⌝[3], οὐ γὰρ ⌜δύῃ⌝[4] ἔτι οἰκονομεῖν.' 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος 'Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ⌜ἀπ' ἐμοῦ⌝[5]; σκάπτειν οὐκ ἰσχύω, ⊤[6] ἐπαιτεῖν αἰσχύνομαι· 4 ἔγνων τί ποιήσω, ἵνα ⌜ὅταν⌝[7] μετασταθῶ ⌜ἐκ⌝[3] τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.' 5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφιλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ 'Πόσον ὀφείλεις τῷ κυρίῳ μου;' 6 ὁ δὲ εἶπεν ''Εκατὸν ⌜βάτους⌝[8] ἐλαίου·' ὁ δὲ εἶπεν αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ ⌜⌜καθίσας ταχέως⌝[3] γράψον⌝[9] πεντήκοντα.' 7 ἔπειτα ἑτέρῳ εἶπεν 'Σὺ δὲ πόσον ὀφείλεις;' ⌜ὁ δὲ εἶπεν⌝[10] ''Εκατὸν κόρους σίτου·' ⌜λέγει⌝[11] αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.' 8 καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ⌜ὅτι⌝[12] οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. 9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ ⌜μαμωνᾶ τῆς ἀδικίας⌝[13], ἵνα ὅταν ⌜ἐκλίπῃ⌝[14] δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ⌜ἐλαχίστῳ⌝[15] ἄδικος καὶ ἐν πολλῷ ἄδικός ⌜ἐστιν⌝[16]. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ⌜ἡμέτερον⌝[17] τίς ⌜δώσει ὑμῖν⌝[18];

3 (omit) 4 (δυνήσῃ) 5 (μου) 6 (+καὶ) 7 (ἂν) 8 (βάδους *vel* κάδους) 9 γράψον ταχέως 10 (εἶπεν δὲ) 11 (λέγει δὲ *vel* ὁ δὲ λέγει) 12 (διὸ λέγω ὑμῖν) 13 (ἀδίκου μαμωνᾶ) 14 (ἐκλίπητε) 15 (ὀλίγῳ) 16 (γίνεται) 17 ὑμέτερον 18 ὑμῖν δώσει

It is impossible to divide our allegiance. II.

13 "Οὐδεὶς [οἰκέτης] δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ."

"God knoweth your Hearts." IV.

14 [Ἤκουον δὲ ταῦτα ⌜πάντα⌝[1] οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] ''Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον ⌜τοῦ θεοῦ⌝[2].

1 (omit) 2 (Κυρίου)

"Men of Violence take the Kingdom of Heaven by Force." II.

16 ''Ὁ νόμος καὶ οἱ προφῆται ⌜μέχρι⌝[1] Ἰωάνου ⊤[2]. (2) ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς ⊤[3] εἰς αὐτὴν βιάζεται. (1)

1 (ἕως) 2 (+ἐπροφήτευσαν) 3 (+τις)

S. MATTHEW.

VARIOUS.

vi. 24.

24 "Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ."

(Notice how widely different S. Matthew's setting of all these *logia* is from S. Luke's: it must be allowed that his arrangement seems more natural.)

v. 13. The word *μαμωνᾶς* occurs in Luke xvi. 9, 11, 13, and apparently accounts for the collocation of this *logion* here.

v. 14. The Pharisees are condemned for greed in Mark xii. 40=Luke xx. 47 *οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν.*

v. 15. *βδέλυγμα* occurs in Mark xiii. 14=Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N. T. S. Luke probably derived it from the LXX. where it is very frequent.

xi. 12, 13.

12 "ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν." (2)

v. 16b. *εὐαγγελίζομαι* in the Middle Voice is frequent in S. Luke and S. Paul, but not in other N.T. writers. LXX. Is. lxi. 1.

S. MARK.

εὐκοπώτερον is found in Mark ii. 9, x. 25.

x. 10—12 (scrap).

10 Καὶ εἰς τὴν οἰκίαν πάλιν
οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.
11 καὶ λέγει αὐτοῖς
"Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
καὶ γαμήσῃ ἄλλην
μοιχᾶται ἐπ' αὐτήν,
12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ
ἄλλον μοιχᾶται."

S. LUKE, Chapter XVI.

The Laws of God are eternal. II.

17 "Εὐκοπώτερον δέ ἐστιν
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν †
ἢ ⌜τοῦ νόμου⌝[1] ⌜μίαν κερέαν⌝[2] πεσεῖν. †

1 (τῶν λόγων μου Marcion) 2 κερέαν μίαν

Divorce. I.

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν
μοιχεύει,
καὶ ⊤[1] ὁ ἀπολελυμένην ⌜ἀπὸ ἀνδρὸς⌝[2] γαμῶν μοιχεύει.

1 (+πᾶς) 2 (omit)

The Story of the Rich Man and Lazarus. III.

19 ⌜"Ἄνθρωπος [δέ] τις⌝[1] ἦν πλούσιος ⊤[2], καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον ⊤[3] εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις ⊤[4] ὀνόματι Λάζαρος ⊤[5] ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ ⊤[6] τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ⌜ἐπέλειχον⌝[7] τὰ ἕλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. 23 ⌜καὶ⌝[8] ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν ⌜τοῖς κόλποις⌝[9] αὐτοῦ ⊤[10]. 24 καὶ αὐτὸς ⌜φωνήσας⌝[11] εἶπεν 'Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.' 25 εἶπεν δὲ Ἀβραάμ 'Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι. 26 καὶ ⌜ἐν⌝[12] πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ⌜ἔνθεν⌝[13] πρὸς ὑμᾶς μὴ δύνωνται, ⌜μηδὲ⌝[14] ἐκεῖθεν ⌜πρὸς ἡμᾶς διαπερῶσιν⌝[15].' 27 εἶπεν δέ 'Ἐρωτῶ σε οὖν, πάτερ ⊤[16], ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.' 29 λέγει δὲ ⊤[17] Ἀβραάμ 'Ἔχουσι Μωυσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.' 30 ὁ

1 (εἶπεν δὲ καὶ ἑτέραν παραβολήν '"Ἄνθρωπός τις) 2 (+cujus nomen erat Nineue (Νινευής)—*Nestle* 'Phinees') 3 (+καὶ) 4 (+ἦν) 5 (+ὃς) 6 (+τῶν ψιχίων *vel* ψιχῶν) 7 (ἔλειχον) 8 (omit, punctuation doubtful, ℵ) 9 (τῷ κόλπῳ) 10 (+ἀναπαυόμενον) 11 (ἐνφωνήσας, exclamans) 12 (ἐπὶ) 13 (omit) 14 (μήτε) 15 (ὧδε διαπερᾶσαι) 16 (+'Αβραάμ) 17 (+αὐτῷ)

S. MATTHEW.

v. 17, 18.

17 "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ λέγω ὑμῖν,
ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ,
ἰῶτα ἓν ἢ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
ἕως (ἂν) πάντα γένηται."

v. 31, 32; xix. 9.

31 "Ἐρρέθη δέ
Ος ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
δότω αὐτῇ ἀποστάσιον.
32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι
πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
[παρεκτὸς λόγου πορνείας]
ποιεῖ αὐτὴν μοιχευθῆναι,
(καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.)"

Doublet:

xix. 9 "λέγω δὲ ὑμῖν ὅτι
ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]
καὶ γαμήσῃ ἄλλην
μοιχᾶται."

VARIOUS.

v. 17. I see no trace in any N.T. writer except S. Matthew v. 17—22, 27—48, of our Lord's teaching that even the moral precepts of the Law were not strict enough for the Gospel but needed revision. To S. Paul the Law is always holy and perfect: if he had admitted its imperfection, as he did its powerlessness, he would have been saved much labour. Here S. Luke, apparently quite unconsciously, follows the assertion of the eternal truth of the Law by a case in which our Lord corrected it. If he did this consciously, it was for rhetorical effect as in other cases.

v. 17b. Cf. Luke xxi. 33 = Mark xiii. 31 = Matt. xxiv. 35, "ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται."

v. 18. Cf. 1 Cor. vii. 10, *τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,—* 11 *ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω,—καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.* Rom. vii. 3, *ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ.*

On S. Matthew's exception see 'Composition of the four Gospels,' p. 119 f.

19. On the teaching about the rich, see vi. 24 note.

In this passage more than in any other we find signs of the *κένωσις*, for here, if anywhere, we should look for new teaching, correcting the crude ideas about the future state; but our Lord simply adopts the current language of the day and uses it to enforce the lesson of the need of self-denial and love to our neighbour. To suppose that He did this, knowing the ideas to be false, yet refusing to correct them, lands us in greater moral difficulties, than to suppose that He spoke as Man under limitations of knowledge. To deny to Him the prerogatives of omnipresence, omnipotence and omniscience during His earthly life would be to repudiate His Godhead; to deny that He had laid these prerogatives aside and mysteriously and incomprehensibly acted apart from them is to repudiate His Manhood. The former error is incomparably the greater, but the latter is a serious hindrance to the understanding of the Gospels. The Incarnation is a mystery: we do not pretend to fathom it: but the old fable of drinking the waters of *lethe* before coming to this world may be of use in helping our comprehension. No small part of His redemptive work consisted, we believe, in the battle which He waged against ignorance and unbelief in the power of the Holy Spirit, for "He suffered being tempted," though to God, as God, neither suffering nor temptation is conceivable.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xvii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

v. 20. The dative *ὀνόματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 22 times in the Acts; not elsewhere in N.T.

v. 23. *ὑπάρχω* occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

v. 25. The form *ὀδυνᾶσαι* = *ὀδυνάεσαι* (cf. *τίθεσαι*) is archaic, *τύπτομαι, τύπτεσαι, τύπτεται* being the primitive conjugation. Cf. *καυχᾶσαι* Rom. ii. 17, &c. So also *φάγεσαι* and *πίεσαι*, Luke xvii. 8. The Attic *ὀδυνᾷ* is not found in N.T.

S. MARK.

S. LUKE, Chapter XVI.

δὲ εἶπεν 'Οὐχί, πάτερ 'Αβραάμ, ἀλλ' ἐάν τις ⌜ἀπὸ⌝[17] νεκρῶν
πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.' 31 εἶπεν δὲ αὐτῷ
'Εἰ ⌜Μωυσέως⌝[18] καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ'
ἐάν τις ἐκ νεκρῶν ἀναστῇ ⊤[19] ⌜πεισθήσονται⌝[20].'"

17 (ἐκ) 18 (Μωσέως) 19 (+καὶ ἀπέλθῃ πρὸς αὐτούς) 20 (πιστεύσουσιν)

42. Four disconnected *Logia*.

Conflation No. 25.

S. MARK.

S. LUKE, Chapter XVII.

xvii. 1—10.

"Woe to him through whom Occasion for Stumbling cometh." IV.

1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ]
"'Ανένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν,
⌜πλὴν οὐαὶ⌝[1] δι' οὗ ἔρχεται.

ix. 42 (scrap).

"Καὶ ὃς ἂν σκανδαλίσῃ (1)
ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων, (2)
καλόν ἐστιν αὐτῷ μᾶλλον
εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
καὶ βέβληται εἰς τὴν θάλασσαν."

2 ⌜λυσιτελεῖ⌝[2] αὐτῷ
εἰ ⌜λίθος μυλικὸς⌝[3] ⌜περίκειται⌝[4] περὶ τὸν τράχηλον αὐτοῦ †
καὶ ⌜ἔρριπται⌝[5] εἰς τὴν θάλασσαν
ἢ ἵνα σκανδαλίσῃ (1)
τῶν μικρῶν τούτων ἕνα. † (2)

1 (οὐαὶ δὲ) 2 (συμφέρει δὲ) 3 (μύλος ὀνικὸς) 4 (περιέκειτο) 5 (ἔρριπτο)

If thy Brother sin, how to treat him. IV.

3 "[προσέχετε ἑαυτοῖς.] ἐὰν ⊤[1] ἁμάρτῃ ⊤[2] ὁ ἀδελφός σου
ἐπιτίμησον αὐτῷ, [καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ·]
4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ⌜ἁμαρτήσῃ⌝[3] εἰς σὲ καὶ
⊤[4] ἑπτάκις ⊤[5] ἐπιστρέψῃ πρὸς σὲ λέγων 'Μετανῶ',⌜[6]⌝ ⌜ἀφήσεις⌝[7] αὐτῷ."

1 (+δὲ) 2 (+εἰς σὲ) 3 (ἁμάρτῃ) 4 (+τὸ) 5 (+τῆς ἡμέρας) 6 (Μετανοήσω) 7 (ἄφες)

Faith like a Grain of Mustard Seed. IV.

5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ "Πρόσθες ἡμῖν
πίστιν." 6 ⌜εἶπεν δὲ ὁ κύριος⌝[1]]
"Εἰ ⌜ἔχετε⌝[2] πίστιν ὡς κόκκον σινάπεως,
ἐλέγετε ἂν ⊤[3] τῇ συκαμίνῳ ⌜(ταύτῃ)⌝[4]
'⌜'Εκριζώθητι καὶ φυτεύθητι⌝[5] ἐν τῇ θαλάσσῃ·'
καὶ ὑπήκουσεν ἂν ὑμῖν.

1 (ὁ δὲ εἶπεν αὐτοῖς) 2 (εἴχετε) 3 (+τῷ ὄρει τούτῳ 'Μετάβα ἐντεῦθεν ἐκεῖ καὶ μετέβαινεν καὶ') 4 (omit) 5 (Μεταφυτεύθητι)

xi. 22, 23 (scrap).

22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
"'Εχετε πίστιν θεοῦ· 23 ἀμὴν λέγω ὑμῖν ὅτι
ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ
'Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,'
καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ
ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται,
ἔσται αὐτῷ."

S. MATTHEW. VARIOUS.

The composition of this conflation and its connexions with the other Gospels are most complex. There seems to be no unity of thought, nor even of phrase, as though S. Luke had massed together here a number of *logia* for which he could find no suitable context elsewhere.

Marcion's Gospel omitted Luke xvii. 5—10.

xviii. 7.

"Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·
ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα,
πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

N.B. S. Luke's inverted order.

xviii. 6.

6 ὃς δ' ἂν σκανδαλίσῃ (1)
ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], (2)
συμφέρει αὐτῷ
ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης."

xviii. 15, 21—22.

15 "ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου,
ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου.
ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου..."
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν (αὐτῷ) "Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά."

v. 3. The phrase προσέχετε ἑαυτοῖς occurs in Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

xvii. 20.

20 ὁ δὲ λέγει αὐτοῖς "Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
ἀμὴν γὰρ λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
ἐρεῖτε τῷ ὄρει τούτῳ
'Μετάβα ἔνθεν ἐκεῖ,'
καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν."

v. 6. The change of the mountain to a tree may have been made in a mountainless country, cf. Luke vi. 47 note. S. Paul agrees with S. Mark and S. Matthew against S. Luke in 1 Cor. xiii. 2, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

Doublet: xxi. 21.

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
"'Αμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε
'Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,'
γενήσεται."

S. MARK.

S. LUKE, Chapter XVII.

"Unprofitable Servants." IV.

7 "Τίς [δὲ] ⌜ἐξ⌝[1] ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ [⊤2] ἐρεῖ αὐτῷ 'Εὐθέως παρελθὼν ἀνάπεσε,' 8 ἀλλ' ⌜οὐχὶ⌝[1] ἐρεῖ αὐτῷ 'Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως [⊤3] φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;' 9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα [⊤4]; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε ⌜πάντα τὰ διαταχθέντα ὑμῖν⌝[5], ⌜λέγετε ὅτι 'Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν⌝[6].'"

1 (omit) 2 (+μὴ) 3 (+ἂν) 4 (+αὐτῷ ± οὐ δοκῶ) 5 (ὅσα λέγω) 6 (Marcion omitted)

43. The Ten Lepers and the Thankful Samaritan. III.

xvii. 11—19.

Biblical leprosy was a mild skin disease, never fatal; the person affected with it is not sick but ceremonially unclean. The expression "he was healed," v. 15, is unparalleled and is altered into "he was cleansed" in the Western text. Great inconvenience was caused by seclusion from home and family, but this was only for a time, though often a long time. Modern leprosy is always fatal and is quite a different thing.

[11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι [⊤1] εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο ⌜διὰ⌝[2] μέσον Σαμαρίας καὶ Γαλιλαίας [⊤3].] 12 Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ⌜ἀπήντησαν⌝[4] δέκα λεπροὶ ἄνδρες, ⌜οἱ ἀνέστησαν⌝[5] πόρρωθεν, 13 καὶ ⌜αὐτοὶ⌝[2] ⌜ἦραν φωνὴν λέγοντες⌝[6] "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν [⊤7] εἶπεν αὐτοῖς [⊤8] "Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν[a]." [⊤9] καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ⌜ἰάθη⌝[10], ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον ⌜παρὰ⌝[11] τοὺς πόδας αὐτοῦ ⌜εὐχαριστῶν αὐτῷ⌝[2]· καὶ αὐτὸς ἦν Σαμαρείτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν "⌜Οὐχ οἱ⌝[12] δέκα ἐκαθαρίσθησαν; οἱ (δὲ) ἐννέα ποῦ; 18 ⌜οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι⌝[13] δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;"

[19 καὶ εἶπεν αὐτῷ
"Ἀναστὰς πορεύου· [⊤14]
ἡ πίστις σου σέσωκέν σε."]

1 (+αὐτὸν) 2 (omit) 3 [+et Jericho] 4 ὑπήντησαν *vel* (ὅπου ἦσαν) 5 (καὶ) ἔστησαν 6 (ἔκραξαν φωνῇ μεγάλῃ) 7 (+αὐτοὺς) 8 (+Τεθεράπευσθε) 9 (Marcion omitted what follows and inserted instead πολλοὶ (λεπροί?) ἦσαν ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος, Luke iv. 27) 10 (ἐκαθαρίσθη) 11 (πρὸς) 12 (αὐτοῖς Οὗτοι) 13 (ἐξ αὐτῶν οὐδεὶς εὑρέθη ὑποστρέφων δς δώσει) 14 (+ὅτι)

44. Discourse about the Last Days.

Conflation No. 26.

xvii. 20—37.

"The Kingdom of God is within you." IV.

20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] "Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν 'Ἰδοὺ ὧδε' ἢ '⌜Ἐκεῖ⌝[1].' ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."

1 (Ἰδοὺ ἐκεῖ ± μὴ πιστεύσητε)

S. MATTHEW. VARIOUS.

v. 8. On the archaic forms *φάγεσαι* and *πίεσαι* (Attic *ἔδει* and *πίει* or *ἔδῃ* and *πίῃ*), see Luke xvi. 25 note.

This church lesson begins with an editorial note and concludes with two refrains, but all of these are borrowed from other passages.

v. 11.

Luke ix. 51, *καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.* xiii. 22, *καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἰεροσόλυμα.*

v. 13[b]. *ἐπιστάτης* is used seven times by S. Luke but by no other N.T. writer.

v. 14. Cf. Luke v. 14, *ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ.*

v. 16. For a note on the Samaritans see ix. 52.

v. 19[c]. This refrain here and in vii. 50 is borrowed to conclude narratives from Mark v. 34 (=Matt. ix. 22=Luke viii. 48), x. 52 (=Luke xviii. 42).

Our Lord's sayings about the Last Days were probably uttered on many different occasions. S. Mark has gathered some of them into his xiiith chapter: others were probably widely scattered over the *logia*. S. Matthew has massed most of them, together with the Marcan nucleus, into chapters xxiv., xxv. after his usual manner, with the result of identifying the end of the world with the destruction of Jerusalem. S. Luke has given the Marcan sayings in chapter xxi. and some of the *logia* here, together with some new matter. Writing probably after the destruction of Jerusalem he distinguishes it from the end of the world, and puts first a notable saying which bids us look for a spiritual kingdom. Other of the *logia* about the Last Days he collects into Luke xii. 35—48, and xiii. 22—30. S. Matthew's arrangement is as usual much more effective for church reading.

[a] LXX. Levit. xiv. 2, *Οὗτος ὁ νόμος τοῦ λεπροῦ· ᾗ ἂν ἡμέρᾳ καθαρισθῇ, καὶ προσαχθήσεται πρὸς τὸν ἱερέα· 3 καὶ ἐξελεύσεται ὁ ἱερεὺς ἔξω τῆς παρεμβολῆς, καὶ ὄψεται ὁ ἱερεύς, καὶ ἰδοὺ ἰᾶται ἡ ἁφὴ τῆς λέπρας ἀπὸ τοῦ λεπροῦ.*

S. MARK.

S. LUKE, Chapter XVII.

"Ye will desire to see one of the Days of the Son of Man." IV.

22 [Εἶπεν ⌜δὲ⌝[1] πρὸς τοὺς μαθητάς] "Ἐλεύσονται ἡμέραι ⌜ὅτε ἐπιθυμήσετε⌝[2] μίαν τῶν ἡμερῶν ⊤[3] τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

1 (οὖν) 2 (τοῦ ἐπιθυμῆσαι ὑμᾶς) 3 (+τούτων)

"Do not be credulous." II.

xiii. 21 (scrap).

"Καὶ τότε ἐάν τις ὑμῖν εἴπῃ 'Ἴδε ὧδε ὁ χριστός' 'Ἴδε ἐκεῖ,' μὴ πιστεύετε."

23 "καὶ ἐροῦσιν ὑμῖν 'Ἰδοὺ ⌜ἐκεῖ⌝ (ἤ) 'Ἰδοὺ ὧδε⌝[1].' μὴ (ἀπέλθητε [μηδὲ) διώξητε].

24 ὥσπερ γὰρ ἡ ἀστραπὴ ⊤[2] ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν

⌜εἰς τὴν ὑπ' οὐρανὸν λάμπει⌝[3],

οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ⊤[4].

1 (ὧδε, Ἰδοὺ ἐκεῖ) 2 (+ἡ) 3 (ἀστράπτει) 4 +ἐν τῇ ἡμέρᾳ αὐτοῦ

"He must first be rejected." IV.

25 "πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

Comparison with the Days of Noah. II.

26 "καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

27 ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
ἄχρι ἧς ἡμέρας ΕΙϹΗΛΘΕΝ ΝΩΕ ΕΙϹ ΤΗΝ ΚΙΒΩΤΟΝ[a],
καὶ ⌜ἦλθεν⌝[1] ὁ ΚΑΤΑΚΛΥϹΜΟϹ καὶ ἀπώλεσεν ⌜πάντας⌝[2].

1 (ἐγένετο) 2 ἅπαντας

"As it was in the Days of Lot." IV.

28 "ὁμοίως ⌜καθὼς⌝[1] ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ⌜ᾠκοδόμουν⌝[2]· 29 ᾗ ⌜δὲ⌝[3] ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔΒΡΕΞΕΝ ⌜ΠΥΡ καὶ ΘΕΙΟΝ⌝[4] ἀπ' ΟΥΡΑΝΟΥ καὶ ἀΠΩΛΕϹΕΝ[b] ⌜πάντας⌝[5].

1 (καὶ ὡς) 2 (οἰκοδόμουν) 3 (omit) 4 (θεῖον καὶ πῦρ) 5 ἅπαντας

Continuation of II.

30 "κατὰ ⌜τὰ αὐτὰ⌝[1] ἔσται ⌜ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται⌝[2].

1 (ταῦτα *vel* ταὐτὰ) 2 (τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ᾗ ἀποκαλυφθῇ)

[a] LXX. Gen. vii. 7, *εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.*

S. MATTHEW.

xxiv. 23, 26, 27.

23 "Τότε ἐάν τις ὑμῖν εἴπῃ 'Ἰδοὺ ὧδε ὁ χριστός' ἤ 'Ὧδε,'
μὴ πιστεύσητε.....
26 ἐὰν οὖν εἴπωσιν ὑμῖν 'Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,' μὴ
ἐξέλθητε· 'Ἰδοὺ ἐν τοῖς ταμείοις,' μὴ πιστεύσητε·
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν

καὶ φαίνεται ἕως δυσμῶν,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου."

(The continuation is parallel to Luke xvii. 37.)

xxiv. 37—39.

37 "ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις) ταῖς πρὸ τοῦ
κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες,
ἄχρι ἧς ἡμέρας ΕΙCΗΛΘΕΝ ΝΩΕ ΕΙC ΤΗΝ ΚΙΒΩΤΟΝ,
39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ ΚΑΤΑΚΛΥCΜΟC καὶ ἦρεν
ἅπαντας,

οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου."

VARIOUS.

v. 23. Cf. 2 Thess. ii. 3, *μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.*

Doublet:

S. Luke ix. 22.

"Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων."

[b] LXX. Gen. xix. 24, *καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέστρεψεν τὰς πόλεις ταύτας.*

S. MARK.

xiii. 15, 16 (scrap).

15 "ὁ ⸢1 ἐπὶ τοῦ δώματος μὴ καταβάτω
μηδὲ εἰσελθάτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ,
16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω
ἆραι τὸ ἱμάτιον αὐτοῦ."

1 +δὲ

S. LUKE, CHAPTER XVII.

"He who is on the housetop or in the field." I.

31 "⸢ἐν⸣1 ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος [καὶ τὰ
σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ] μὴ καταβάτω ἆραι αὐτά,
καὶ ὁ ἐν ⸢2 ἀγρῷ [ὁμοίως] μὴ ⸢ἐπιστρεψάτω⸣3 εἰς τὰ
ὀπίσω[a].

1 (omit) 2 (+τῷ) 3 (ἐπιστραφήτω)

"Remember Lot's Wife." IV.

32 "μνημονεύετε τῆς γυναικὸς ⸢Λώτ⸣1[a].

1 (Λώθ)

"To lose your life is to save it." II.

33 "ὃς ἐὰν ⸢ζητήσῃ⸣1 τὴν ψυχὴν αὐτοῦ ⸢περιποιήσασθαι⸣2
ἀπολέσει αὐτήν,
ὃς δ' ἂν ⸢ἀπολέσει⸣3
ζωογονήσει αὐτήν.

1 (θελήσῃ) 2 (ζωογονῆσαι) 3 (ἀπολέσῃ)

"The one will be taken and the other left." II.

34 "[λέγω ὑμῖν,] ταύτῃ [τῇ νυκτὶ] ἔσονται δύο ἐπὶ κλίνης
(μιᾶς),
ὁ εἷς ⸢παραλημφθήσεται⸣1 καὶ ὁ ἕτερος ⸢ἀφεθήσεται⸣2·
35 ⸢ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό,
ἡ μία παραλημφθήσεται ⸢ἡ δὲ⸣3 ἑτέρα ἀφεθήσεται⸣4." ⸢5

1 (παραλαμβάνεται) 2 (ἀφίεται) 3 (καὶ ἡ) 4 (omit)
5 (+36 δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται)

"Where the Carcase is, there the Vultures will gather." IV.

37 [καὶ ἀποκριθέντες λέγουσιν αὐτῷ "Ποῦ, κύριε;" ὁ
δὲ εἶπεν αὐτοῖς]
"Ὅπου τὸ σῶμα,
ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται." †

45. TWO PARABLES.

S. MARK.

S. LUKE, CHAPTER XVIII.

xviii. 1—14.

The Parable of the Widow and the Unjust Judge. III.

[1 Ἔλεγεν δὲ ⸢1 παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε
προσεύχεσθαι ⸢αὐτοὺς⸣2 καὶ μὴ ἐνκακεῖν, 2 ⸢λέγων⸣2] "Κριτής
τις ἦν ἔν ⸢τινι⸣3 πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄν-
θρωπον μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει
ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα 'Ἐκδίκησόν με

1 (+καὶ) 2 (omit) 3 (τῇ)

[a] LXX, Gen. xix. 26, *καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἁλός.*

S. MATTHEW.

xxiv. 16—18.

16 "τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ⌜εἰς⌝1 τὰ ὄρη,
17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, †
18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω
ἆραι τὸ ἱμάτιον αὐτοῦ."

1 ἐπὶ

VARIOUS.

v. 31. Cf. 1 Thess. iv. 17, *ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.*

x. 39.

39 "ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν,
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ
εὑρήσει αὐτήν."

Doublet:

Luke ix. 24 = Mark viii. 35 = Matt. xvi. 25.

"ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ,
οὗτος σώσει αὐτήν."

xxiv. 40, 41.

40 "τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
41 δύο ἀλήθουσαι ἐν τῷ μύλῳ,
μία παραλαμβάνεται καὶ μία ἀφίεται."

xxiv. 28.

"ὅπου ἐὰν ᾖ τὸ πτῶμα,
ἐκεῖ συναχθήσονται οἱ ἀετοί."

v. 37. *ἀετοί* seems to stand for *γύπες* as in Micah i. 16.

Both these parables are introduced by a preface which seems to be purely editorial. The Church lesson closes with a refrain which is used by S. Luke twice, by S. Matthew once but in a different connexion.

v. 2. On the use of a bad man as an example, see xi. 8 note.

v. 3. S. Luke mentions widows nine times against S. Mark's thrice and S. Matthew's not once. See vi. 24 note.

S. MARK.

S. LUKE, CHAPTER XVIII.

ἀπὸ τοῦ ἀντιδίκου μου.' 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον ⊤4, μετὰ ταῦτα δὲ ⌜εἶπεν ἐν ἑαυτῷ⌝5 'Εἰ ⌜καὶ⌝2 τὸν θεὸν οὐ φοβοῦμαι ⌜οὐδὲ ἄνθρωπον⌝6 ἐντρέπομαι, 5 διά γε τὸ ⌜παρέχειν⌝7 μοι ⌜κόπον⌝8 τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ⌜ὑπωπιάζῃ⌝9 με.'" 6 Εἶπεν δὲ ὁ κύριος "'Ακούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ ⌜τῶν βοώντων αὐτῷ⌝10 ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ⌜ἐπ'⌝11 αὐτοῖς; 8 λέγω ὑμῖν ⌜ὅτι⌝2 ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει ⌜τὴν⌝2 πίστιν ἐπὶ τῆς γῆς;"

4 (+τινά) 5 (ἦλθεν εἰς ἑαυτὸν καὶ λέγει) 6 (καὶ ἄνθρωπον οὐκ) 7 (παρενοχλεῖν) 8 (κόπους) 9 (ὑποπιάζῃ) 10 (βοώντων αὐτῶν) 11 (ἐν)

The Story of the Pharisee and the Tax-gatherer. III.

xviii. 9—14.

[9 Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς ⊤1 ⌜τὴν παραβολὴν ταύτην⌝2.] 10 "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ⊤3 εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. 11 ὁ Φαρισαῖος σταθεὶς ⌜ταῦτα πρὸς ἑαυτὸν⌝4 προσηύχετο 'Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ⌜ὥσπερ⌝5 οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· 12 νηστεύω δὶς τοῦ σαββάτου, ⌜ἀποδεκατεύω⌝6 πάντα ὅσα κτῶμαι.' 13 ⌜ὁ δὲ⌝7 τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στῆθος ἑαυτοῦ λέγων 'Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.' 14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ⊤8 ⌜παρ' ἐκεῖνον⌝9⊤10.

[ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."]

1 (ἀνθρώπους) 2 (omit) 3 +ὁ 4 πρὸς ἑαυτὸν ταῦτα 5 ὡς 6 (ἀποδεκατῶ) 7 (καὶ ὁ) 8 (+μᾶλλον) 9 (ἢ γὰρ ἐκεῖνος) 10 (+τὸν Φαρισαῖον)

L. FOURTH COLLECTION OF MARCAN MATTER.

CHAPTER XVIII. 15—43.

46. FIVE BRIEF DISCOURSES.

xviii. 15—34.

Blessing little Children. I.

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδία,
ἵνα αὐτῶν ἅψηται·
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
14 ἰδὼν (ι) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς

15 Προσέφερον δὲ αὐτῷ ⌜καὶ τὰ βρέφη,⌝1
ἵνα αὐτῶν ἅπτηται·
[ἰδόντες (ι)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.
16 ὁ δὲ Ἰησοῦς [⌜προσεκαλέσατο⌝2 (αὐτὰ)] λέγων

1 (παιδία) 2 (προσεκαλεῖτο)

S. MATTHEW. VARIOUS.

v. 5. *παρέχειν κόπον* occurs Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17. *ὑπωπιάζω* occurs 1 Cor. ix. 27.

Doublet:

xxiii. 12.

"*ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.*"

S. Luke xiv. 11.

"*ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.*"

At this point we return to S. Mark's guidance and narrative preponderates over discourse. Marcion's Gospel omitted Luke xviii. 31—34.

xix. 13—15.

13 [Τότε] *προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς* [*καὶ προσεύξηται*]· †
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
14 *ὁ δὲ Ἰησοῦς εἶπεν* T1

1 +*αὐτοῖς*

S. MARK.

"Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, * μὴ κωλύετε αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
15 ἀμὴν λέγω ὑμῖν,
ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν."

16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει
τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

x. 17—22.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν
"Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;"
18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Τί με λέγεις ἀγαθόν;
οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.
19 τὰς ἐντολὰς οἶδας

⌜Μὴ φονεύσῃς, Μὴ μοιχεύσῃς⌝[1], Μὴ κλέψῃς,
Μὴ ψευδομαρτυρήσῃς, [Μὴ ἀποστερήσῃς,]
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα."

20 ὁ δὲ ἔφη αὐτῷ
"Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου."
21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν
καὶ εἶπεν αὐτῷ * "Ἓν σε ὑστερεῖ·
ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς (τοῖς) πτωχοῖς,
καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι."

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ
ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

1 (Μὴ μοιχεύσῃς, Μὴ πορνεύσῃς vel Μὴ μοιχεύσῃς, Μὴ φονεύσῃς)

x. 23—27.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ
"Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται."

24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.
ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς "Τέκνα,
πῶς δύσκολόν ἐστιν ⊤1 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

25 εὐκοπώτερόν ἐστιν
κάμηλον διὰ ⊤2 τρυμαλιᾶς ⊤2 ῥαφίδος διελθεῖν
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν."
26 οἱ δὲ * περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν

1 (+τοὺς πεποιθότας ἐπὶ (±τοῖς) χρήμασιν) 2 +τῆς

S. LUKE, Chapter XVIII.

"Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ ⌜κωλύετε⌝[3] αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
17 ἀμὴν ⊤4 λέγω ὑμῖν,
ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν[a]."

3 (κωλύσητε) 4 (+γὰρ)

"Why callest thou me good?" I.

18 Καὶ
ἐπηρώτησέν τις αὐτὸν [ἄρχων λέγων]
"Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;"
19 ⌜εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς⌝[1] "Τί με λέγεις ἀγαθόν; †
οὐδεὶς ἀγαθὸς εἰ μὴ εἷς (ὁ) θεός.
20 τὰς ἐντολὰς οἶδας
⊤2

⌜Μὴ μοιχεύσῃς, Μὴ φονεύσῃς, Μὴ κλέψῃς, †
Μὴ ψευδομαρτυρήσῃς⌝[3],
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα[b]."

21 ὁ δὲ εἶπεν
"Ταῦτα πάντα ⌜ἐφύλαξα⌝[4] ἐκ ⌜νεότητος⌝[5]."
22 [ἀκούσας] δὲ ⊤6 ὁ Ἰησοῦς
εἶπεν αὐτῷ ⌜"Ἔτι ἕν⌝[7] σοι λείπει·
[πάντα] ὅσα ἔχεις πώλησον καὶ ⌜διάδος⌝[8] πτωχοῖς,
καὶ ἕξεις θησαυρὸν ἐν (τοῖς) οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι."

23 ὁ δὲ ἀκούσας ταῦτα
περίλυπος ⌜ἐγενήθη⌝[9], ἦν γὰρ πλούσιος σφόδρα.

1 (ὁ δὲ εἶπεν αὐτῷ) 2 (+ὁ δὲ εἶπεν "Ποίας;" εἶπεν δὲ ὁ Ἰησοῦς "Τὸ) 3 (Οὐ μοιχεύσεις κ.τ.λ.) 4 (ἐφυλαξάμην) 5 (νεότητός μου) 6 (+ταῦτα) 7 (ὅτι "Ἕν) 8 (δὸς ± τοῖς) 9 (ἐγένετο)

The Camel and the Needle's Eye. I.

24 Ἰδὼν δὲ [αὐτὸν] ⊤1 (ὁ) Ἰησοῦς εἶπεν
"Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ θεοῦ ⌜εἰσπορεύονται⌝[2].

25 εὐκοπώτερον [γάρ] ἐστιν
⌜κάμηλον⌝[3] διὰ τρήματος βελόνης ⌜εἰσελθεῖν⌝[4]
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν."
26 εἶπαν δὲ οἱ ⌜ἀκούσαντες⌝[5]

1 (+περίλυπον γενόμενον) 2 (εἰσελεύσονται) 3 (κάμιλον) 4 (διελθεῖν) 5 (ἀκούοντες)

[a] Cf. Matt. xviii. 3, "ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

S. MATTHEW.

"Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, †

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν."

VARIOUS.

15 καὶ

ἐπιθεὶς τὰς χεῖρας αὐτοῖς [ἐπορεύθη ἐκεῖθεν].

S. Luke alone makes this man a 'prince' (ἄρχων), i.e. member of the Sanhedrin. S. Matthew alone makes him young, twice calling him *νεανίσκος* and omitting *ἐκ νεότητός μου*. No doubt some of the *ἀρχιερεῖς* were young, but see Luke viii. 41.

xix. 16—22.

16 Καὶ [ἰδοὺ]

εἷς προσελθὼν αὐτῷ εἶπεν †

"Διδάσκαλε* ⊤1, τί [ἀγαθὸν] ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;" †

17 ὁ δὲ εἶπεν αὐτῷ "Τί με ⌜ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;

εἷς ἐστὶν ὁ ἀγαθός⌝2· †

[εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ⌜τήρει⌝3] τὰς ἐντολάς."

18 [⌜λέγει αὐτῷ "Ποίας⌝4;" ὁ δὲ Ἰησοῦς ⌜ἔφη⌝5

"Τό] Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις,

Οὐ ψευδομαρτυρήσεις,

19 Τίμα τὸν πατέρα καὶ τὴν μητέρα,

⌜[καί Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν."]⌝6

20 λέγει αὐτῷ ὁ [νεανίσκος]

"⌜Ταῦτα πάντα⌝7 ἐφύλαξα· τί ἔτι ὑστερῶ;"

21 ⌜ἔφη⌝8 αὐτῷ [ὁ Ἰησοῦς "Εἰ θέλεις τέλειος εἶναι,]

ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς (τοῖς) πτωχοῖς, † καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι."

22 ἀκούσας δὲ ὁ [νεανίσκος] τὸν λόγον (τοῦτον)

ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

1 (+ἀγαθέ) 2 (λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ θεός) 3 *τήρησον* 4 "Ποίας;" *φησίν* 5 εἶπεν 6 (omit) 7 Πάντα ταῦτα 8 λέγει

v. 18c. Transferred also to x. 25.

"Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;"

v. 20. Rom. xiii. 9, *τὸ γάρ* Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, *καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ* Ἀγαπήσεις ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ.

xix. 23—26.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ

"[Ἀμὴν λέγω ὑμῖν ὅτι] πλούσιος δυσκόλως †

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· †

24 πάλιν δὲ λέγω ὑμῖν ⊤1,

εὐκοπώτερόν ἐστιν

κάμηλον διὰ ⌜τρήματος⌝2 ῥαφίδος ⌜εἰσελθεῖν

ἢ πλούσιον⌝3 εἰς τὴν βασιλείαν τοῦ θεοῦ."

25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες †

1 +ὅτι 2 *τρυπήματος* 3 *διελθεῖν ἢ πλούσιον εἰσελθεῖν*

v. 24. For an exposition of this passage see 'N. T. Problems' pp. 125—133.

v. 25c. The phrase "kingdom of God" is uniformly used by SS. Mark, Luke, John, Paul, and by S. Matthew on four occasions. Elsewhere S. Matthew alters it into "kingdom of the heavens," probably to avoid irreverence, for in oral teaching there was loud and rapid utterance.

b LXX. Exod. xx. 12=Deut. v. 16, *τίμα τὸν πατέρα σου καὶ τὴν μητέρα* * * * * * * *, 13 *οὐ μοιχεύσεις*, 14 *οὐ κλέψεις*, 15 *οὐ φονεύσεις*, 16 *οὐ ψευδομαρτυρήσεις* * * *, 17 *οὐκ ἐπιθυμήσεις* * * * * *. But Deut. agrees with S. Luke's order, except that it puts the fifth commandment before the others.

S. MARK.

"Καὶ τίς δύναται σωθῆναι;"
27 ἐμβλέψας * αὐτοῖς ὁ Ἰησοῦς λέγει
"Παρὰ ἀνθρώποις ⌜ἀδύνατον * ἀλλ᾽ οὐ παρὰ θεῷ,
πάντα γὰρ δυνατὰ παρὰ (τῷ) θεῷ⌝3."

3 (ἀδύνατόν ἐστιν παρὰ δὲ τῷ θεῷ δυνατόν)

x. 28—31.

28 Ἤρξατο λέγειν ὁ Πέτρος αὐτῷ
"Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι."
29 ἔφη * ὁ Ἰησοῦς †
"Ἀμὴν λέγω ὑμῖν,*

οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς
ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς
ἕνεκεν ἐμοῦ καὶ (ἕνεκεν) τοῦ εὐαγγελίου,
30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ
⌜οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς
καὶ ⌜μητέρας⌝1 καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν,
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον⌝2.
31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ) ἔσχατοι πρῶτοι."

1 μητέρα 2 (ὃς δὲ ἀφῆκεν οἰκίαν καὶ ἀδελφὰς καὶ ἀδελφοὺς καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμοῦ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον λήμψεται)

x. 32—34.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ (1) ἀναβαίνοντες εἰς Ἰεροσόλυμα,
καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.

καὶ παραλαβὼν πάλιν τοὺς δώδεκα
ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι
"Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ

καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται."

S. LUKE, Chapter XVIII.

"Καὶ τίς δύναται σωθῆναι;"
27 ὁ δὲ εἶπεν
"Τὰ ἀδύνατα παρὰ ἀνθρώποις
δυνατὰ παρὰ ⌜τῷ⌝6 θεῷ ἐστίν."} †

6 (omit)

The Rewards of Discipleship. I.

28 Εἶπεν δὲ ὁ Πέτρος
"Ἰδοὺ ἡμεῖς ⌜ἀφέντες τὰ ἴδια⌝1 ἠκολουθήσαμέν σοι."
29 ὁ δὲ εἶπεν αὐτοῖς
"Ἀμὴν λέγω ὑμῖν ⌜ὅτι⌝2

(For the *logion* which S. Matthew conflates here see Luke xxii. 30.)

οὐδείς ἐστιν ὃς ἀφῆκεν ⌜οἰκίαν⌝3 [ἢ γυναῖκα] ἢ ἀδελφοὺς ⊤4
ἢ γονεῖς ἢ τέκνα ⊤5
⌜εἵνεκεν⌝6 τῆς βασιλείας τοῦ θεοῦ,
30 ὃς οὐχὶ μὴ ⌜λάβῃ⌝7 ⌜πολλαπλασίονα⌝8 ἐν τῷ καιρῷ τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον."

1 (ἀφήκαμεν πάντα καὶ) 2 (omit) 3 (οἰκίας) 4 (+ἢ ἀδελφὰς) 5 (+ἐν τῷ καιρῷ τούτῳ) 6 (ἕνεκεν) 7 ἀπολάβῃ 8 (ἑπταπλασίονα)

Third Prediction of the Passion. I.

31 Παραλαβὼν δὲ τοὺς δώδεκα
εἶπεν ⌜πρὸς αὐτούς⌝1
"Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ,
καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν] ⌜τῷ υἱῷ⌝2 τοῦ ἀνθρώπου·

32 ⊤3 παραδοθήσεται ⌜γὰρ⌝4 τοῖς ἔθνεσιν
καὶ ἐμπαιχθήσεται [⌜καὶ ὑβρισθήσεται⌝4] καὶ ἐμπτυσθήσεται,
33 καὶ μαστιγώσαντες ⌜ἀποκτενοῦσιν⌝5 αὐτόν, †
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται." †
34 [⌜Καὶ αὐτοὶ⌝6 οὐδὲν τούτων συνῆκαν, ⌜καὶ⌝7 ἦν τὸ ῥῆμα ⌜τοῦτο⌝4 κεκρυμμένον ἀπ᾽ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.]

1 (αὐτοῖς) 2 (περὶ τοῦ υἱοῦ) 3 (+ὅτι) 4 (omit) 5 (ἀποκτείνουσιν) 6 (αὐτοὶ δὲ) 7 ἀλλ᾽

S. MATTHEW.

"Τίς [ἄρα] δύναται σωθῆναι;"
26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
"Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν,
παρὰ δὲ θεῷ πάντα δυνατά." †

VARIOUS.

v. 27.

Cf. Luke i. 37, "ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα."

xix. 27—30.

27 [Τότε ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
"Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι·
[τί ἄρα ἔσται ἡμῖν;]" 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
"Ἀμὴν λέγω ὑμῖν ὅτι
ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ⌜ὑμεῖς⌝[1] ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
29 καὶ πᾶς ὅστις ἀφῆκεν ⌜οἰκίας ἢ⌝[2] ἀδελφοὺς ἢ ἀδελφὰς
ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ⌝[2] †
ἕνεκεν τοῦ ἐμοῦ ὀνόματος,
πολλαπλασίονα λήμψεται

καὶ ζωὴν αἰώνιον [κληρονομήσει].
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι."

1 *αὐτοὶ* 2 transpose *ἢ οἰκίας* after *ἀγροὺς*

v. 28. Luke v. 28, καὶ (Λευεὶς) καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

v. 28ᵇ. S. Luke v. 11 (=Mark i. 20=Matt. iv. 22), v. 28. καὶ...ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

v. 29ᶜ. On the "wife" see Luke xiv. 26 note.

v. 30. Luke viii. 8, "καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα."

Matt. xix. 30. Wherever S. Mark or S. Matt. uses the refrain "Many that are last &c.," S. Luke omits it, yet he gives it in Luke xiii. 30, as a scrap from the deutero-Mark.

xx. 17—19.

17 ⌜[Μέλλων] δὲ ἀναβαίνειν⌝[1] Ἰησοῦς εἰς Ἰεροσόλυμα †

παρέλαβεν τοὺς δώδεκα [(μαθητὰς) κατ' ἰδίαν],
καὶ ἐν τῇ ὁδῷ (ι) εἶπεν αὐτοῖς
18 "Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
καὶ κατακρινοῦσιν αὐτὸν (θανάτῳ),
19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
εἰς τὸ ἐμπαῖξαι

καὶ μαστιγῶσαι καὶ σταυρῶσαι,
καὶ τῇ τρίτῃ ἡμέρᾳ ⌜ἐγερθήσεται⌝[2]."

1 *καὶ ἀναβαίνων ὁ* 2 *ἀναστήσεται*

The first prediction (Luke ix. 22) and the second (Luke ix. 43ᵇ—45) should be compared with this for assimilation.

v. 33ᵇ. See Luke ix. 22 note.

v. 34. For the supernatural blinding of their eyes, cf. Luke ix. 45, xxiv. 16.

47. At Jericho.

xviii. 35—xix. 28.

x. 46—52.

46 Καὶ ἔρχονται εἰς Ἰερειχώ.
Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ
καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
ἐκάθητο παρὰ τὴν ὁδόν.
47 καὶ ἀκούσας

ὅτι "⌜Ἰησοῦς ὁ Ναζαρηνός ἐστιν⌝[1]"

ἤρξατο κράζειν καὶ λέγειν "Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με."
48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· †
ὁ δὲ πολλῷ μᾶλλον ἔκραζεν
"Υἱὲ Δαυείδ, ἐλέησόν με."
49 καὶ στὰς ὁ Ἰησοῦς εἶπεν "Φωνήσατε αὐτόν."
καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ
"Θάρσει, ἔγειρε, φωνεῖ σε."
50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν
"Τί σοι θέλεις ποιήσω;"
ὁ δὲ τυφλὸς εἶπεν αὐτῷ "⌜Ῥαββουνεί⌝[2], ἵνα ἀναβλέψω."
52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
"Ὕπαγε, ἡ πίστις σου σέσωκέν σε."
καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

1 ἐστιν ὁ Ναζαρηνὸς 2 (Κύριε Ῥαββεί)

The Healing of the Blind Man (Bartimæus). I.

35 [Ἐγένετο δὲ ἐν τῷ] ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ

τυφλός τις
ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.} †
36 ἀκούσας δὲ [ὄχλου διαπορευομένου ἐπυνθάνετο τί ⊤[1] εἴη τοῦτο·
37 ⌜ἀπήγγειλαν δὲ⌝[2] αὐτῷ] ὅτι "Ἰησοῦς ὁ ⌜Ναζωραῖος⌝[3] παρέρχεται."
38 ⌜καὶ⌝[4] ἐβόησεν λέγων "Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με." †
39 καὶ [οἱ προάγοντες] ἐπετίμων αὐτῷ ἵνα ⌜σιγήσῃ⌝[5].
αὐτὸς δὲ ⌜πολλῷ⌝[6] μᾶλλον ἔκραζεν
"⌜Υἱὲ⌝[7] Δαυείδ, ἐλέησόν με."
40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι ⌜πρὸς αὐτόν⌝[6].

ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτόν ⊤[8]
41 "Τί σοι θέλεις ποιήσω;"
ὁ δὲ εἶπεν "Κύριε, ἵνα ἀναβλέψω."
42 καὶ ⌜ὁ Ἰησοῦς⌝[9] εἶπεν αὐτῷ
"[Ἀνάβλεψον·] ἡ πίστις σου σέσωκέν σε."
43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει ⌜αὐτῷ⌝[10]
[δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν ⌜αἶνον⌝[11] τῷ θεῷ.]

1 +ἂν 2 (οἱ δὲ ἀπήγγειλαν) 3 (Ναζαρηνός) 4 (ὁ δὲ) 5 (σιωπήσῃ) 6 (omit) 7 (υἱὸς) 8 (+λέγων) 9 (ἀποκριθεὶς) 10 (αὐτὸν) 11 (δόξαν)

M. FIFTH COLLECTION OF NON-MARCAN MATTER.

Chapter xix. 1—28.

Lesson **47** *continued.*

The Narrative of Zacchæus. III.

xix. 1—10.

[1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ.] 2 Καὶ ἰδοὺ ἀνὴρ
ὀνόματι ⌜καλούμενος⌝[1] Ζακχαῖος, ⌜καὶ⌝[1] αὐτὸς ἦν ἀρχι
τελώνης ⌜καὶ⌝[1] ⌜αὐτὸς⌝[2] πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν
Ἰησοῦν τίς ἐστιν, καὶ οὐκ ⌜ἠδύνατο⌝[3] ἀπὸ τοῦ ὄχλου ὅτι

1 (omit) 2 ἦν (*vel* οὗτος ἦν *vel* omit) 3 (ἐδύνατο)

S. MATTHEW. VARIOUS.

S. Mark's artless commencement "And they come to Jericho" should be compared with Mark i. 21, viii. 22, ix. 33, xi. 15, 27, &c. S. Matthew simply omits it. In S. Luke it has, during oral teaching, led to confusion of the site of the miracle. The proper name Bartimæus also is lost by S. Luke and has led to doubling in S. Matthew. Yet this is the only man healed by our Lord whose name is given. See Introduction.

xx. 29—34.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ
[ἠκολούθησεν αὐτῷ] ὄχλος πολύς.
30 [καὶ ἰδοὺ δύο] τυφλοὶ
καθήμενοι παρὰ τὴν ὁδόν,
ἀκούσαντες

ὅτι "Ἰησοῦς παράγει,"

ἔκραξαν λέγοντες "[Κύριε,] ἐλέησον ἡμᾶς, ⌜υἱὸς⌝[1] Δαυείδ." †
31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· †
οἱ δὲ μεῖζον ἔκραξαν [λέγοντες
"Κύριε,] ἐλέησον ἡμᾶς, ⌜υἱὸς⌝[1] Δαυείδ." †
32 καὶ στὰς (ὁ) Ἰησοῦς ἐφώνησεν αὐτοὺς

καὶ εἶπεν
"Τί θέλετε ποιήσω ὑμῖν;" †
33 λέγουσιν αὐτῷ "Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν."
34 [σπλαγχνισθεὶς] δὲ ὁ Ἰησοῦς [ἥψατο τῶν ὀμμάτων αὐτῶν,]
καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

1 *υἱὲ*

vv. 38, 39. Here only do S. Luke and S. Mark give this popular title to our Lord, which is found also—by assimilation?—in Matt. ix. 27, xii. 23, xv. 22, xxi. 9, 15. Our Lord Himself raises a difficulty about it (Luke xx. 41), but His descent from David is clearly taught in Luke i. 32, 69, ii. 4.

v. 39[a]. *οἱ προάγοντες* occurs in the Triumphal Entry into Jerusalem (Mark xi. 9 = Matt. xxi. 9). On ordinary occasions our Lord seems to have walked first, in advance of the Twelve (Mark x. 32, Luke xix. 28); only in triumphal processions was He preceded by couriers.

v. 42[b]. This refrain occurs also in Mark v. 34 (=Matt. ix. 22=Luke viii. 48). It is borrowed by S. Luke to conclude narratives in vii. 50, xvii. 19.

v. 43[b]. This refrain occurs Mark ii. 12=Matt. ix. 8=Luke v. 25, 26 where see note. Also in Luke ii. 20, vii. 16, xiii. 13, xvii. 15, xxiii. 47, Matt. xv. 31.

v. 2. On *ὀνόματι* see xvi. 20 note.

v. 2[b]. On the teaching about the rich, see vi. 24 note.

S. MARK.

S. LUKE, Chapter XIX.

τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ ⌜προδραμὼν⌝[4] ⌜εἰς τὸ⌝[1] ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ⌜ἐκείνης⌝[5] ἤμελλεν διέρχεσθαι. 5 καὶ ⌜ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας (ὁ) Ἰησοῦς⌝[6] εἶπεν ⌜πρὸς αὐτόν⌝[7] "Ζακχαῖε, ⌜σπεύσας⌝[8] κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι." 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον ⌜λέγοντες⌝[1] ὅτι "Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι." 8 σταθεὶς δὲ ⊤[9] Ζακχαῖος εἶπεν πρὸς τὸν κύριον "Ἰδοὺ τὰ ἡμίσιά ⌜μου⌝[1] τῶν ὑπαρχόντων ⊤[10], κύριε, (τοῖς) πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν." 9 εἶπεν δὲ πρὸς αὐτὸν (ὁ) Ἰησοῦς ὅτι "Σήμερον σωτηρία ⊤[11] τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ (ἐστιν)· 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ZHTHCAI καὶ σῶσαι τὸ ἀπολωλόςᵃ."

4 (προσδραμὼν vel προλαβὼν) 5 (ἐκείνῃ) 6 (ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν εἶδεν καὶ) 7 (αὐτῷ) 8 (σπεῦσον) 9 (+ὁ) 10 (+μοι vel μου) 11 (+ἐν)

The Parable of the Pounds (Talents). II.

11 [Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν ⌜αὐτοὺς⌝[1] ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν ⌜οὖν⌝[2]]

xiii. 34.

["ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ."]

12 "Ἄνθρωπός τις [εὐγενὴς] ⌜ἐπορεύθη⌝[3] εἰς χώραν μακρὰν [λαβεῖν ⌜ἑαυτῷ⌝[1] βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ **δέκα** δούλους ἑαυτοῦ
ἔδωκεν αὐτοῖς
δέκα μνᾶς

[καὶ εἶπεν πρὸς ⌜αὐτοὺς πραγματεύσασθαι⌝[4] 'ἐν ᾧ ἔρχομαι.'
14 Οἱ δὲ πολῖται ⌜αὐτοῦ⌝[1] ἐμίσουν αὐτόν, καὶ ⌜ἀπέστειλαν⌝[5] πρεσβείαν ὀπίσω αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.']

15 Καὶ ἐγένετο ⌜ἐν τῷ⌝[1] ἐπανελθεῖν αὐτὸν [λαβόντα τὴν βασιλείαν] καὶ [εἶπεν φωνηθῆναι ⌜αὐτῷ⌝[6] τοὺς δούλους ⌜τούτους⌝[1] οἷς δεδώκει τὸ ἀργύριον],
ἵνα γνοῖ ⌜τί διεπραγματεύσαντο⌝[7].
16 παρεγένετο δὲ ὁ πρῶτος
λέγων
'Κύριε, ἡ **μνᾶ** σου
δέκα προσηργάσατο **μνᾶς.**'
17 καὶ εἶπεν αὐτῷ
'⌜Εὖγε⌝[8], ἀγαθὲ δοῦλε,

1 (omit) 2 (δὲ) 3 (ἐπορεύετο) 4 αὐτούς Πραγματεύσασθε 5 (ἐνέπεμψαν) 6 (αὐτοῦ) 7 (τίς τί διεπραγματεύσατο) 8 Εὖ

ᵃ LXX. Ezech. xxxiv. 16, τὸ ἀπολωλὸς ζητήσω.

S. MATTHEW.

VARIOUS.

v. 4. For the syntax of *ἐκείνης*, see ch. v. 19 note.

v. 7. For the thought compare Luke xv. 2, Acts xi. 2, 3. *συκοφαντῶ* in Luke iii. 14.

v. 8. *ὑπάρχω* occurs 40 times in S. Luke, thrice in S. Matt.

v. 9. Cf. S. Luke xiii. 16.

16, "*ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,*" *κ.τ.λ.*

v. 10. Compare Luke xv. 4, 8, 24, 32.

These two parables seem to be identical, but reported by different eye-witnesses and expanded by conflation. Compare the Great Dinner (Luke xiv. 15—24 = Matt. xxii. 1—14), and the Lost Sheep (Luke xv. 1—7 = Matt. xviii. 12—14). S. Luke seems in vv. 12, 14, 15, 27 to have allusions to Archelaus and his mission to Rome at his father's death. S. Matt. concludes with two refrains which occur elsewhere, S. Luke with a geographical note assimilated from other passages in his narrative.

xxv. 14—30.

14 "Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,
15 καὶ ᾧ μὲν **ἔδωκεν πέντε τάλαντα** ᾧ δὲ **δύο** ᾧ δὲ **ἕν**,
[ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν,] καὶ ἀπεδήμησεν.

v. 13. An Oriental potentate always put his slaves in authority, never his relatives or friends. In S. Matthew power is given to these slaves according to their capacity: in S. Luke all have the same sum and their number rises to ten, but in the sequel only three render accounts.

16 εὐθέως πορευθεὶς ὁ **τὰ πέντε τάλαντα** λαβὼν ἠργάσατο
ἐν αὐτοῖς καὶ ἐκέρδησεν **ἄλλα πέντε**· 17 ὡσαύτως [T1] ὁ **τὰ**
δύο ἐκέρδησεν **ἄλλα δύο**· 18 ὁ δὲ τὸ **ἓν** λαβὼν ἀπελθὼν
ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.
19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων
ἐκείνων
καὶ
συναίρει λόγον μετ' αὐτῶν.
20 καὶ προσελθὼν ὁ **τὰ πέντε τάλαντα** λαβὼν
προσήνεγκεν **ἄλλα πέντε τάλαντα** λέγων
'**Κύριε, πέντε τάλαντά** μοι παρέδωκας·
ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.'
21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ
'Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,

1 +καὶ

S. MARK.

S. LUKE, CHAPTER XIX.

ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω
δέκα πόλεων.'

18 καὶ ἦλθεν ὁ ⌜δεύτερος⌝[19] λέγων
''Η μνᾶ σου, κύριε,
ἐποίησεν πέντε μνᾶς.'
19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.'

20 καὶ ὁ ἕτερος ἦλθεν λέγων †
'Κύριε, ἰδοὺ ἡ μνᾶ σου (3) ἣν εἶχον ἀποκειμένην ἐν
σουδαρίῳ· (2)
21 ἐφοβούμην (1) γάρ σε ⌜ὅτι⌝[1] ἄνθρωπος ⊤[10] αὐστηρὸς εἶ, †
αἴρεις ὃ οὐκ ἔθηκας
καὶ θερίζεις ὃ οὐκ ἔσπειρας.'} †

22 ⌜λέγει⌝[11] αὐτῷ
'[Ἐκ τοῦ στόματός σου κρίνω σε,] πονηρὲ δοῦλε·
ᾔδεις ὅτι [ἐγὼ ἄνθρωπος αὐστηρός εἰμι],
⌜αἴρων⌝[12] ὃ οὐκ ἔθηκα καὶ ⌜θερίζων⌝[13] ὃ οὐκ ἔσπειρα; †
23 ⌜καὶ⌝[1] διὰ τί ⊤[14] οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τρά-
πεζαν; †
κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.' †
24 [καὶ τοῖς παρεστῶσιν εἶπεν] ''Αρατε ἀπ' αὐτοῦ ⌜τὴν μνᾶν⌝[1]
καὶ ⌜δότε⌝[15] τῷ τὰς δέκα μνᾶς ἔχοντι.' †—25 [⌜καὶ εἶπαν αὐτῷ
'Κύριε, ἔχει δέκα μνᾶς·'⌝[1]—26 λέγω ⊤[16] ὑμῖν ὅτι]
παντὶ τῷ ἔχοντι ⌜δοθήσεται⌝[17],
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ⊤[18].
27 ['Πλὴν τοὺς ἐχθρούς μου ⌜τούτους⌝[19] τοὺς μὴ ⌜θελή-
σαντάς⌝[20] με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατα-
σφάξατε αὐτοὺς ἔμπροσθέν μου.'" ⊤[21] 28 Καὶ εἰπὼν ταῦτα
ἐπορεύετο ⌜ἔμπροσθεν⌝[1] ἀναβαίνων ⊤[22] εἰς Ἰεροσόλυμα.]

9 (ἕτερος) 10 (+γὰρ) 11 (ὁ δὲ εἶπεν) 12 (αἴρω)
13 (θερίζω) 14 (+οὖν) 15 (ἀπενέγκατε) 16 (+γὰρ)
17 (προστίθεται) 18 (+ἀπ' αὐτοῦ) 19 (ἐκείνους) 20 (θέλοντάς)
21 (+καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων) 22 (+δὲ)

iv. 25 (scrap).

"ὃς γὰρ ἔχει, δοθήσεται αὐτῷ·
καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

N. FIFTH COLLECTION OF MARCAN MATTER.

CHAPTERS XIX. 29—XXIV. 11.

(Some non-Marcan fragments are interspersed.)

48. PALM SUNDAY.

CONFLATION NO. 27.

xi. 1—10.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα
⌜εἰς Βηθφαγὴ καὶ⌝[1] Βηθανίαν
πρὸς τὸ Ὄρος ⌜τῶν⌝[2] Ἐλαιῶν,

1 *καὶ εἰς* 2 *τὸ*

xix. 29—48.

The Triumphal Entry into Jerusalem. I.

29 Καὶ [ἐγένετο] ὡς ἤγγισεν
εἰς Βηθφαγὴ καὶ Βηθανιὰ
πρὸς τὸ ὄρος [τὸ καλούμενον] Ἐλαιῶν,

S. MATTHEW.

ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.'
22 προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν
'Κύριε, δύο τάλαντά μοι παρέδωκας·
ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.'
23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ
'Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,
ἐπὶ ὀλίγα ⌜ἦς πιστός⌝[2], ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.'
24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν
'Κύριε,

ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος,
θερίζων ὅπου οὐκ ἔσπειρας
καὶ συνάγων ὅθεν οὐ διεσκόρπισας·
25 καὶ φοβηθεὶς (1) ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
τῇ γῇ· (2)
ἴδε ἔχεις τὸ σόν.' (3)
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
'Πονηρὲ δοῦλε καὶ ὀκνηρέ,
ᾔδεις ὅτι
θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζείταις,

καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·'

29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται·
τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
30 [' καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.' "]

2 πιστὸς ἦς

VARIOUS.

v. 17. Compare Luke xii. 44 = Matt. xxiv. 47.
"ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν."

v. 20b. The Latin word *sudarium* occurs in Acts xix. 12 and John xi. 44, xx. 7. μνᾶ and αὐστηρός are only found here in N. T.

v. 23. On usury, see vi. 34 note. The word τόκος occurs in N. T. only in this parable. πράσσω in this sense is found in Luke iii. 19. The word is not used by the other Synoptists, but often by S. Luke and S. Paul.

Doublet:

Luke viii. 18 = Matt. xiii. 12, xxv. 29.
"ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ."

v. 28b. For ἔμπροσθεν see xviii. 39a note.

Marcion's Gospel omitted Luke xix. 29—46.

S. Mark, S. Luke and S. John speak of only one ass, S. Matthew of two, doubling, it would seem, in deference to the prophecy of Zechariah where however it is probable that only one animal is intended. The intrinsic probability of one only is great.

xxi. 1—11.

1 Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα
[καὶ ἦλθον] εἰς Βηθφαγὴ
εἰς τὸ Ὄρος τῶν Ἐλαιῶν,

v. 29b. Possibly we should translate "Bethphage *or* Bethany" (cf. iii. 2a note); for in the sequel of all three narratives one village only figures, and it may well have borne both names. Otherwise καὶ Βηθανιά may be a primitive gloss.

S. MARK.

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει αὐτοῖς
"Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν
εὑρήσετε πῶλον δεδεμένον,
ἐφ' ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν·
λύσατε αὐτὸν καὶ φέρετε.
3 καὶ ἐάν τις ὑμῖν εἴπῃ 'Τί ποιεῖτε τοῦτο;'
εἴπατε ''Ο κύριος αὐτοῦ χρείαν ἔχει·
καὶ εὐθὺς ⌜αὐτὸν ἀποστέλλει πάλιν⌝[18] ὧδε.'"

4 καὶ ἀπῆλθον καὶ εὗρον πῶλον
δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου,
καὶ λύουσιν αὐτόν.
5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς
"Τί ποιεῖτε λύοντες τὸν πῶλον;"
6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· (1)
καὶ ἀφῆκαν αὐτούς.
7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν,
καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια ⌜αὐτῶν⌝[14],
καὶ ἐκάθισεν ἐπ' αὐτόν.
8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, †
ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

*

"'Ωσαννά·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ·
Ὡσαννὰ ἐν τοῖς ὑψίστοις."

3 ἀποστέλλει πάλιν αὐτὸν 4 ἑαυτῶν

S. LUKE, Chapter XIX.

ἀπέστειλεν δύο τῶν μαθητῶν ⊤1 30 ⌜λέγων⌝[12]
"Ὑπάγετε εἰς τὴν κατέναντι κώμην, †
ἐν ᾗ εἰσπορευόμενοι
εὑρήσετε πῶλον ⌜δεδεμένον,
ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν,
καὶ λύσαντες αὐτὸν ἀγάγετε⌝[13].
31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ 'Διὰ τί λύετε;'
[οὕτως] ἐρεῖτε ὅτι ''Ο κύριος αὐτοῦ χρείαν ἔχει.'"

32 ⌜ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον [καθὼς εἶπεν
αὐτοῖς]. (1)
33 λυόντων δὲ [αὐτῶν τὸν πῶλον]
εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
"Τί λύετε τὸν πῶλον;"
34 οἱ δὲ εἶπαν ὅτι "'Ο κύριος αὐτοῦ χρείαν ἔχει⌝[14]."

35 καὶ ⌜ἤγαγον αὐτὸν⌝[15] ⌜πρὸς τὸν Ἰησοῦν⌝[13],
καὶ ⌜ἐπιρίψαντες αὐτῶν⌝[16] τὰ ἱμάτια ⌜ἐπὶ τὸν πῶλον⌝[17] †
ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]
ὑπεστρώννυον τὰ ἱμάτια ἑαυτῶν ⌜ἐν τῇ ὁδῷ⌝[13].

37 [⌜ἐγγίζοντος δὲ αὐτοῦ ἤδη⌝[18] πρὸς τῇ καταβάσει τοῦ
Ὄρους τῶν Ἐλαιῶν ⌜ἤρξαντο⌝[19] ἅπαν τὸ πλῆθος τῶν μα-
θητῶν χαίροντες αἰνεῖν τὸν θεὸν ⌜φωνῇ μεγάλῃ⌝[13] περὶ
⌜πασῶν⌝[10] ὧν εἶδον ⌜δυνάμεων⌝[11],]
38 λέγοντες

"⌜Εὐλογημένος ⌜ὁ ἐρχόμενος, [ὁ⌝[12] βασιλεύς,] ἐν
ὀνόματι Κυρίου⌝[13]a.

[ἐν οὐρανῷ εἰρήνη καὶ δόξα] ἐν ὑψίστοις."

1 (+αὐτοῦ) 2 (εἰπών) 3 (omit) 4 (omit *vel* καὶ ἀπελθόντες ἀπεκρίθησαν ὅτι ''Ο κύριος αὐτοῦ χρείαν ἔχει') 5 (ἀγαγόντες τὸν πῶλον) 6 (ἐπέριψαν) 7 (αὐτῶν ἐπ' αὐτὸν καὶ) 8 (ἐγγιζόντων δὲ αὐτῶν) 9 (ἦρξατο) 10 (πάντων) 11 (γινομένων) 12 ὁ *vel* ὁ ἐρχόμενος 13 (εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεύς)

"*If these be silent, the Stones will cry out.*" IV.

39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς
αὐτόν "Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου." 40 καὶ
ἀποκριθεὶς ⌜εἶπεν⌝[1] "Λέγω ὑμῖν ⊤2, ἐὰν οὗτοι ⌜σιωπή-
σουσιν⌝[13], οἱ λίθοι ⌜κράξουσιν⌝[14]b."

1 (λέγει αὐτοῖς) 2 +ὅτι 3 (σιγήσουσιν) 4 (κεκράξονται *vel* κράξονται)

[a] LXX. Ps. cxviii. 25, (ὦ Κύριε), σῶσον δή, (ὦ Κύριε, εὐόδωσον δή). εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. MATTHEW.

[τότε Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς
"Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
καὶ εὐθὺς
εὑρήσετε [ὄνον] δεδεμένην [καὶ] πῶλον [μετ' αὐτῆς]· †

λύσαντες ⌜ἀγάγετε⌝[1] μοι.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
ἐρεῖτε ὅτι "Ὁ κύριος αὐτῶν χρείαν ἔχει·
εὐθὺς δὲ ἀποστελεῖ αὐτούς.'" †
[4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος
5 Εἴπατε τῇ θυγατρὶ Σιών
Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.]
6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες

καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς † (1)

7 ἤγαγον [τὴν ὄνον καὶ] τὸν πῶλον,
καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,
καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.
8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ,
ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
καὶ ἐστρώννυον ἐν τῇ ὁδῷ].
9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτὸν] καὶ οἱ ἀκολουθοῦντες ἔκραζον

λέγοντες
"Ὡσαννὰ [τῷ υἱῷ Δαυείδ]·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Ὡσαννὰ ἐν τοῖς ὑψίστοις."
10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα
[ἐσείσθη πᾶσα ἡ πόλις λέγουσα "Τίς ἐστιν οὗτος;" 11 οἱ δὲ ὄχλοι ἔλεγον "Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλειλαίας."]

1 ἄγετε

VARIOUS.

S. John xii. 12—14[a].

[12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν,
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα,
13 ἔλαβον τὰ βαΐα τῶν φοινίκων
καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ ἐκραύγαζον

"Ὡσαννά,
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ."
14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, κ.τ.λ.]

v. 38[b]. S. Luke avoids the Hebrew word "Hosanna," which the LXX. correctly render "Save now!" S. Matthew's use of it as an interjection betrays ignorance of its meaning; the proper complement of the sentence would be "Save *us* now, *Thou* Son of David." The Messianic title βασιλεύς is given in Matt. ii. 2, xxvii. 11, 29, 37, 42; Mark xv. 2, 9, 12, 18, 26, 32; Luke xxiii. 3, 37, 38.

v. 38[c]. Compare S. Luke ii. 14, δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη.

[b] Hab. ii. 11, διότι λίθος ἐκ τοίχου βοήσεται, καὶ κάνθαρος ἐκ ξύλου φθέγξεται αὐτά.

S. MARK.

S. LUKE, Chapter XIX.

Christ's wail over the City. IV.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν,
42 λέγων ὅτι "Εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην ⊤1– ⌜νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου⌝2. 43 ὅτι ἥξουσιν ἡμέραι ⌜ἐπὶ σὲ⌝2 καὶ ⌜παρεμβαλοῦσιν⌝3 οἱ ἐχθροί σου χάρακά ⌜σοι⌝2 καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου[a] ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ ⌜λίθον⌝4 ἐν ⊤5 σοί, ἀνθ' ὧν οὐκ ἔγνως ⌜τὸν⌝6 καιρὸν τῆς ἐπισκοπῆς σου."

1 (+σοι) 2 (omit) 3 περιβαλοῦσιν (*vel* βαλοῦσιν ἐπὶ σὲ) 4 (λίθῳ) 5 (+ὅλῃ) 6 (εἰς)

xi. 11.

11 [Καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ⌜ὀψὲ ἤδη οὔσης τῆς ὥρας⌝1 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.]

1 ὀψίας ἤδη οὔσης (τῆς ὥρας)

xi. 15—19.

The Cleansing of the Temple. I.

15 Καὶ ἔρχονται εἰς Ἰεροσόλυμα.
Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν
16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
17 καὶ ἐδίδασκεν καὶ ἔλεγεν ⊤1 "Οὐ γέγραπται ὅτι
Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον λῃστῶν." †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν·
ἐφοβοῦντο γὰρ αὐτόν,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
19 Καὶ ὅταν ὀψὲ ἐγένετο, ⌜ἐξεπορεύοντο⌝2 ἔξω τῆς πόλεως.

1 +αὐτοῖς 2 ἐξεπορεύετο

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας ⊤1,

46 λέγων αὐτοῖς "Γέγραπται ⊤2
⌜Καὶ ἔσται⌝3 ὁ οἶκός μου οἶκος προσευχῆς ⊤4[b],

ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν[c]."
47 [Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ·]
οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐζήτουν αὐτὸν ἀπολέσαι [καὶ οἱ πρῶτοι τοῦ λαοῦ,
48 καὶ οὐχ ηὕρισκον ⌜τὸ⌝3 τί ποιήσωσιν],
ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ⌜ἀκούων⌝5. †

1 (+ἐν αὐτῷ καὶ ἀγοράζοντας καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς) 2 (+ὅτι) 3 (omit) 4 (+ἐστιν) 5 (ἀκούειν)

49. Discourses in the Temple.

Chapters xx. 1—xxi. 4.

The Question about John's Baptism. I.

xi. 27—33.

xx. 1—8.

27 Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα.
Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ
ἔρχονται πρὸς αὐτὸν *
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
28 καὶ ἔλεγον αὐτῷ
"Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ⊤1]
διδάσκοντος αὐτοῦ [τὸν λαὸν] ἐν τῷ ἱερῷ
[καὶ εὐαγγελιζομένου] ἐπέστησαν
οἱ ⌜ἀρχιερεῖς⌝2 καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν λέγοντες πρὸς αὐτόν "[Εἰπὸν ἡμῖν]
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,

1 (+ἐκείνων) 2 (ἱερεῖς)

[a] LXX. Ps. cxxxvii. 9, [μακάριος ὃς κρατήσει καὶ] ἐδαφιεῖ τὰ νήπιά σου [πρὸς τὴν πέτραν
[b] LXX. Is. lvi. 7, ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

S. MATTHEW.

VARIOUS.

v. 41. κλαίω is 'to wail' or 'sob,' δακρύω 'to weep.' The former is used of our Lord here only, the latter only in John xi. 35.

v. 43 f. For the tendency to change the vague language of prophecy into something precise, see xxi. 20 note and the Introduction.

v. 43[c]. συνέχω occurs nine times in S. Luke, once in S. Matt., twice in S. Paul.

Although S. Luke gives hints of visits made by our Lord to Jerusalem (x. 38, xiii. 34), none of the Synoptists really brings Him there until the last. Hence, following S. Mark, they crowd into the last fortnight all that they have to record about His work at Jerusalem. History does not move so fast, and there is reason to believe that many of these events happened at earlier visits. See *Synopsis*, Preface, p. xi.

xxi. 12—17.

12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν [1], καὶ ἐξέβαλεν [πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, †

13 καὶ λέγει [αὐτοῖς] "Γέγραπται
Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται,
ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν."

[14 καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.]

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς [τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡσαννὰ τῷ υἱῷ Δαυείδ"] ἠγανάκτησαν

16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς "Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;"

17 Καὶ [καταλιπὼν αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως [εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ].

1 (+τοῦ θεοῦ)

S. John ii. 13—16.

[13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἰεροσόλυμα ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ⌜ἀνέτρεψεν⌝ [1], 16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν "Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου."]

1 ἀνέστρεψεν

v. 47. Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55, Mark xii. 35, xiv. 49, Luke xxi. 37.

v. 48[b]. ἐκκρεμάννυμι occurs here only in N.T.

This narrative will be more intelligible if it belongs to the period of S. John's imprisonment or immediately after his martyrdom. If he had long been dead, the chief priests would have had little cause to fear him.

Marcion's Gospel omitted Luke xx. 9—18, 37—38, xxi. 1—4.

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν † προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ] λέγοντες "Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

v. 1[c]. ἐπιστῆναι is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere. εὐαγγελίζομαι as a Middle is confined to S. Luke and S. Paul.

[c] LXX. Jer. vii. 11, μὴ σπήλαιον λῃστῶν ὁ οἶκός μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐκεῖ ἐνώπιον ὑμῶν;

S. MARK.

ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;"
29 ὁ δὲ Ἰησοῦς * εἶπεν αὐτοῖς
"Ἐπερωτήσω ὑμᾶς * ἕνα λόγον, καὶ ἀποκρίθητέ μοι,
καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·
30 Τὸ βάπτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;'
ἀποκρίθητέ μοι."
31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες
"Ἐὰν εἴπωμεν 'Ἐξ οὐρανοῦ,'
ἐρεῖ 'Διὰ τί (οὖν) οὐκ ἐπιστεύσατε αὐτῷ;'
32 ἀλλὰ εἴπωμεν 'Ἐξ ἀνθρώπων';"—ἐφοβοῦντο τὸν ὄχλον,

ἅπαντες γὰρ ⌜εἶχον⌝[1] τὸν Ἰωάνην ὄντως ὅτι προφήτης ἦν.
33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν "Οὐκ οἴδαμεν."
καὶ ὁ Ἰησοῦς λέγει αὐτοῖς
"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

1 (ἤδεισαν)

S. LUKE, Chapter XX.

ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην." †
3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς
"⌜Ἐρωτήσω⌝[13] ὑμᾶς κἀγὼ ⊤[14] λόγον, ⌜καὶ⌝[15] εἴπατέ μοι

4 Τὸ βάπτισμα ⊤[16] Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;'"
5 οἱ δὲ ⌜συνελογίσαντο⌝[17] πρὸς ἑαυτοὺς λέγοντες [ὅτι]
"Ἐὰν εἴπωμεν 'Ἐξ οὐρανοῦ,'
ἐρεῖ 'Διὰ τί ⊤[18] οὐκ ἐπιστεύσατε αὐτῷ;'
6 ἐὰν δὲ εἴπωμεν '⌜Ἐξ⌝[19] ἀνθρώπων,' ὁ λαὸς ἅπας ⌜κατα-λιθάσει⌝[20] ἡμᾶς,
⌜πεπεισμένος γάρ ἐστιν⌝[21] Ἰωάνην προφήτην ⌜εἶναι⌝[22]."
7 καὶ ἀπεκρίθησαν μὴ εἰδέναι ⊤[23] πόθεν.
8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

3 (Ἐπερωτήσω) 4 (+ἕνα) 5 (ὅν) 6 (+τὸ) 7 (συνελογίζοντο) 8 (+οὖν) 9 (Ἀπὸ τῶν) 10 (λιθάσει) 11 (πεπεισμένοι γάρ εἰσιν) 12 (γεγονέναι) 13 (+αὐτοὺς τό)

The Parable of the Vinedressers slaying the Heir. I.

xii. 1—12.

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν

"Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, †

καὶ περιέθηκεν φραγμὸν
καὶ ὤρυξεν ὑπολήνιον
καὶ ᾠκοδόμησεν πύργον,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, †
ἵνα παρὰ τῶν γεωργῶν λάβῃ
ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·
3 καὶ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν.
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· (3)
κἀκεῖνον ἐκεφαλίωσαν (4) καὶ ἠτίμασαν.

5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, (5)
καὶ πολλοὺς ἄλλους,
οὓς μὲν δέροντες οὓς δὲ ἀποκτεννύντες.
6 ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν·
ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
'Ἐντραπήσονται τὸν υἱόν μου.'

(1) (2)

xx. 9—19.

9 ⌜Ἤρξατο δὲ [πρὸς τὸν λαὸν] λέγειν⌝[1] τὴν παραβολὴν ταύτην
"Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα[a],

καὶ ⌜ἐξέδετο⌝[2] αὐτὸν γεωργοῖς, ⌜καὶ⌝[3] ἀπεδήμησεν [χρόνους ἱκανούς].
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,
ἵνα
ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος ⌜δώσουσιν⌝[4] αὐτῷ· † ·
⌜οἱ δὲ γεωργοὶ⌝[5]
ἐξαπέστειλαν αὐτὸν ⌜δείραντες⌝[6] κενόν. †
11 ⌜καὶ προσέθετο ἕτερον πέμψαι⌝[7] δοῦλον·
οἱ δὲ κἀκεῖνον ⌜δείραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν κενόν].
12 ⌜καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ⌝[8] καὶ τοῦτον⌝[9] τραυματίσαντες (4) ⌜ἐξέβαλον⌝[10].

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος '⌜Τί ποιήσω;⌝[16]]
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
⌜[ἴσως]⌝[11] τοῦτον ⊤[12] ἐντραπήσονται.' †

1 (Ἔλεγεν δὲ) 2 (ἐξέδοτο) 3 (αὐτὸς δὲ) 4 (δῶσιν) 5 (δείραντες δὲ) 6 (omit) 7 (καὶ ἔπεμψεν ἕτερον) 8 (τρίτον ἔπεμψεν) 9 (ἐξαπέστειλαν κενόν) 10 (τυχὸν) 11 (+ἰδόντες)

[a] LXX. Is. v. 1, ᾄσω δὴ τῷ ἠγαπημένῳ ᾆσμα τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνί μου. ἀμπελὼν ἐγενήθη τῷ ἠγαπημένῳ ἐν κέρατι ἐν τόπῳ πίονι. 2 καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον σωρήκ, καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὤρυξα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀκάνθας.

S. MATTHEW.

καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;"
24 ἀποκριθεὶς (δὲ) ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι †
κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·
25 Τὸ βάπτισμα τὸ Ἰωάνου [πόθεν] ἦν; ἐξ οὐρανοῦ ἢ ἐξ
ἀνθρώπων;'" †
οἱ δὲ διελογίζοντο ⌜ἐν⌝1 ἑαυτοῖς λέγοντες
"Ἐὰν εἴπωμεν 'Ἐξ οὐρανοῦ,'
ἐρεῖ [ἡμῖν] 'Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;'
26 ἐὰν δὲ εἴπωμεν 'Ἐξ ἀνθρώπων,' φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην·" †
27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν "Οὐκ οἴδαμεν."
ἔφη αὐτοῖς καὶ αὐτός †
"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

1 παρ'

VARIOUS.

v. 3. We need not suppose that our Lord deliberately put a question which the Pharisees would not be able to answer. Rather He sought to teach them, but when they were dishonest and through fear of consequences refused to give the only possible reply, He sadly declined to argue further.

v. 6b. The title of *προφήτης* is given to John the Baptist in Luke i. 76, vii. 26—28 (=Matt. xi. 9) and here.

S. Mark makes the husbandmen kill many of the slaves as well as the son, S. Matt. still more, but S. Luke alters this, making them only illtreat the slaves but kill the heir. S. Luke says that when the heir is dead they will legally inherit (Gen. xv. 2—4). S. Matthew makes them rob as well as kill. S. Matthew represents the Jews as unwittingly pronouncing their own doom (cf. Matt. xxvii. 24); in S. Mark and S. Luke Christ pronounces it, and in S. Luke they even enter a protest against it. Probably Matt. xxi. 44 is not genuine and Luke xx. 18 is a separate *logion* inserted here by conflation because of its similarity in thought. But if Matt. xxi. 44 is genuine, we may suppose that the trito-Mark has dropped a verse which the proto-Mark contained, or else this is a case of mixture.

xxi. 33—46.

33 [Ἄλλην παραβολὴν ἀκούσατε.]

"Ἄνθρωπος [ἦν οἰκοδεσπότης ὅστις] ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †
καὶ ὤρυξεν [ἐν αὐτῷ] ληνὸν
καὶ ᾠκοδόμησεν πύργον,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

v. 9. *λαός* is a favourite word with S. Luke, occurring 36 times in the Gospel and 48 times in the Acts: only three times each in S. Mark and S. John, and 14 times in S. Matthew.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέ-
στειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ·
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ὃν μὲν] ἔδειραν, (1)
[ὃν δὲ] ἀπέκτειναν, (5)
[ὃν δὲ] ἐλιθοβόλησαν. (4)
36 πάλιν ἀπέστειλεν ἄλλους δούλους (3) [πλείονας τῶν πρώτων], (2)
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὕστερον δὲ] †
ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν [αὐτοῦ] λέγων
'Ἐντραπήσονται τὸν υἱόν μου.'

v. 12. S. Mark's unparalleled word *κεφαλιόω*, which is derived from *κεφάλιον* a diminutive of *κεφαλή*, was understood 'to knock on the head' and rendered accordingly, but independently and differently, by S. Luke and S. Matthew. The priority of S. Mark is clearly shown here.

v. 13c. *ἴσως* occurs here only in N.T.

S. MARK.

7 ἐκεῖνοι δὲ οἱ γεωργοὶ * * πρὸς ἑαυτοὺς εἶπαν ὅτι †

'Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.'
8 καὶ λαβόντες ἀπέκτειναν αὐτόν,
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. } †
9 τί * ποιήσει *
ὁ κύριος τοῦ ἀμπελῶνος;
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

* * * * 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
11 παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;"

12 Καὶ * *
ἐζήτουν αὐτὸν κρατῆσαι, (1)
καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
καὶ ἀφέντες αὐτὸν ἀπῆλθαν. (= Matt. xxii. 22.)

xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν (1)
τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν (2)
ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

14 καὶ ἐλθόντες λέγουσιν αὐτῷ "Διδάσκαλε, οἴδαμεν ὅτι
ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)

ἔξεστιν δοῦναι ⌜κῆνσον⌝[1] Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;"
15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς

"Τί με πειράζετε;
φέρετέ μοι δηνάριον ἵνα ἴδω."
16 οἱ δὲ ἤνεγκαν.

1 (ἐπικεφάλαιον)

S. LUKE, Chapter XX.

14 ἰδόντες δὲ αὐτὸν ⌜οἱ γεωργοὶ⌝[6] διελογίζοντο πρὸς ἀλλήλους λέγοντες

'Οὗτός ἐστιν ὁ κληρονόμος· ⊤[12] ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἡ κληρονομία·'
15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος } }
ἀπέκτειναν. }
τί οὖν ποιήσει ⌜αὐτοῖς⌝[6]
ὁ κύριος τοῦ ἀμπελῶνος;
16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς [τούτους],
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις."
[ἀκούσαντες δὲ εἶπαν "Μὴ γένοιτο."]
17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν "Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας[a];
12 (+δεῦτε)

"*Whosoever falls on that stone will be broken.*"

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν."

Conclusion of the Parable.

19 Καὶ ⌜ἐζήτησαν⌝[1] οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς } (1)
ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας [ἐν αὐτῇ τῇ ὥρᾳ], }
καὶ ἐφοβήθησαν τὸν λαόν,
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς ⌜εἶπεν⌝[2] τὴν παραβολὴν [ταύτην].
1 (ἐζήτουν) 2 (εἴρηκεν)

The Question put by the Pharisees. I.

xx. 20—26.

20 Καὶ [⌜παρατηρήσαντες⌝[1]] ἀπέστειλαν
[ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι,]
ἵνα ἐπιλάβωνται αὐτοῦ λόγου,
[ὥστε παραδοῦναι αὐτὸν
⌜τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος⌝[2].]
21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες "Διδάσκαλε, οἴδαμεν ὅτι
ὀρθῶς λέγεις [καὶ διδάσκεις]
καὶ ⌜οὐ⌝[3] λαμβάνεις πρόσωπον,
ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·

22 ἔξεστιν ⌜ἡμᾶς⌝[4] Καίσαρι φόρον δοῦναι ἢ οὔ;" †

23 ⌜κατανοήσας⌝[5] δὲ αὐτῶν τὴν ⌜πανουργίαν⌝[6] εἶπεν πρὸς αὐτούς
⊤[7]
24 "Δείξατέ μοι ⌜δηνάριον⌝[8].
⊤[9]

1 (ἀποχωρήσαντες) 2 (τῷ ἡγεμόνι) 3 (οὐδενὸς) 4 (ἡμῖν)
5 (ἐπιγνοὺς) 6 (πονηρίαν) 7 (+Τί με πειράζετε ± ὑποκριταί;)
8 (τὸ νόμισμα) 9 (+οἱ δὲ ἔδειξαν ± αὐτῷ + καὶ εἶπεν)

[a] LXX. Ps. cxviii. 22, *Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.* Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

S. MATTHEW.

38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

'Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχῶμεν τὴν κληρονομίαν [αὐτοῦ]·'
39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος
καὶ ἀπέκτειναν.
40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελῶνος,
τί ποιήσει [τοῖς γεωργοῖς ἐκείνοις;]" †
41 [λέγουσιν αὐτῷ "Κακοὺς κακῶς] ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις [γεωργοῖς, οἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν]."
42 λέγει αὐτοῖς ὁ Ἰησοῦς "Οὐδέποτε ἀνέγνωτε ἐν ταῖς
γραφαῖς †
ΛΙΘΟΝ ὍΝ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
43 διὰ τοῦτο λέγω ὑμῖν ⌜ὅτι⌝[1] ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
44 (Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.)"

45 ⌜Καὶ [ἀκούσαντες]⌝[2] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
[τὰς παραβολὰς αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)
46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
ἐφοβήθησαν τοὺς ὄχλους, (2) Cf. Matt. xiv. 5, xxi. 26.
[ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.]

1 (omit) 2 Ἀκούσαντες δὲ

VARIOUS.

v. 15. S. Luke's inversion of order is remarkable, probably pointing to the fact that our Lord suffered outside the gate of Jerusalem (Heb. xiii. 11—13).

v. 16c. *μὴ γένοιτο* occurs here only except in S. Paul who uses it sixteen times.

v. 17. *ἐμβλέπω* occurs Matt. vi. 26, xix. 26=Mark x. 27, Mark viii. 25, x. 21, xiv. 67, Luke xxii. 61.

v. 19b. The phrase *ἐπιβαλεῖν τὰς χεῖρας αὐτῷ* or *ἐπ' αὐτὸν* occurs in Mark xiv. 46=Matt. xxvi. 50; also in John vii. 30, 44. S. Luke has it seven times. The phrase *ἐν αὐτῇ τῇ ὥρᾳ* occurs in Luke ii. 38, x. 21, xii. 12, xiii. 31, Acts xvi. 18, xxii. 13. Cf. *ἐν ἐκείνῃ τῇ ὥρᾳ*, Luke vii. 21, Acts xvi. 33.

v. 19c. *φοβεῖσθαι τὸν λαόν* occurs also in Luke xxii. 2.

This question surely belongs to the earlier period before our Lord was excommunicated by the Jews. We must not suppose that because S. Mark has grouped four questions together, therefore they were put on the same day. Months or even years may have separated them.

xxii. 15—22.

15 [Τότε πορευθέντες]
οἱ Φαρισαῖοι [συμβούλιον ἔλαβον]
ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.
16 καὶ ἀποστέλλουσιν αὐτῷ (1)
τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν (2)
λέγοντας "Διδάσκαλε, οἴδαμεν ὅτι
ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, (3)(5)
καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
17 [εἰπὸν οὖν ἡμῖν τί σοι δοκεῖ·]
ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;"
18 γνοὺς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †

"Τί με πειράζετε, [ὑποκριταί;]
19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κήνσου]." †
οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

v. 20. The word *δίκαιος* is used (1) in the Pauline sense according to which "there is none righteous, no not one," (2) in the ordinary sense of a man who performs his religious obligations towards God. Even S. Paul uses it in the lower sense, Rom. v. 7, 1 Tim. i. 9, Tit. i. 8. Cf. Luke i. 6, ii. 25, v. 32, &c.

v. 21c. Cf. Gal. ii. 6 *πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει.* Acts x. 30 *οὐκ ἔστιν προσωπολήμπτης ὁ θεός. προσωπολημψία* occurs in James ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25 and *προσωπολημπτεῖν* in James ii. 9.

v. 22. Notice that S. Luke avoids the Latin word *census*.

v. 23. *πανουργία* is used three times by S. Paul and *πανοῦργος* once.

S. MARK.

καὶ λέγει αὐτοῖς "Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;"

οἱ δὲ εἶπαν αὐτῷ "Καίσαρος." 17 ὁ δὲ Ἰησοῦς εἶπεν
"Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
θεῷ." †

καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

S. LUKE, Chapter XX.

τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;"

οἱ δὲ εἶπαν "Καίσαρος." 25 ὁ δὲ εἶπεν ⌜πρὸς αὐτούς⌝[10]
"⌜Τοίνυν⌝[11] ἀπόδοτε τὰ [12] Καίσαρος [13] Καίσαρι καὶ τὰ
τοῦ θεοῦ τῷ θεῷ."
26 καὶ [οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον
τοῦ λαοῦ,
καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν].

10 (αὐτοῖς) 11 (omit) 12 (+τοῦ) 13 (+τῷ)

The Question put by the Sadducees. I.

xii. 18—27, 32, 34.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
καὶ ἐπηρώτων αὐτὸν λέγοντες 19 "Διδάσκαλε,
Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ
καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον,
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα,

καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (ι)
καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα,
καὶ ὁ τρίτος ὡσαύτως·
22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα·
ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.
23 ἐν τῇ ἀναστάσει * [1] τίνος αὐτῶν ἔσται γυνή;

οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα."
24 ἔφη αὐτοῖς ὁ Ἰησοῦς "Οὐ διὰ τοῦτο πλανᾶσθε

μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν,
οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ' εἰσὶν ὡς [2] ἄγγελοι [2] ἐν τοῖς οὐρανοῖς·

26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου
πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ;

1 (+ὅταν ἀναστῶσιν) 2 +οἱ

xx. 27—40.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων,
οἱ ⌜λέγοντες⌝[1] ἀνάστασιν μὴ εἶναι,
⌜ἐπηρώτησαν⌝[2] αὐτὸν 28 λέγοντες "Διδάσκαλε,
Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ
⌜ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ⌝[3],
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ[a].
29 ⌜ἑπτὰ οὖν ἀδελφοὶ ἦσαν⌝[4]· καὶ ὁ πρῶτος λαβὼν γυναῖκα

ἀπέθανεν ἄτεκνος·

30 καὶ ὁ δεύτερος

31 καὶ ὁ τρίτος ⌜ἔλαβεν αὐτήν⌝[5], (ι) ὡσαύτως [⌜δὲ⌝]
καὶ[5] οἱ ἑπτὰ ⌜οὐ κατέλιπον τέκνα⌝[6] [καὶ ἀπέθανον]·
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.
33 [⌜ἡ γυνὴ⌝] οὖν ἐν τῇ[7] ἀναστάσει τίνος αὐτῶν γίνεται
γυνή;
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα."
34 καὶ εἶπεν αὐτοῖς ⌜ὁ Ἰησοῦς⌝[5] ["Οἱ υἱοὶ τοῦ αἰῶνος
τούτου [8]
γαμοῦσιν καὶ ⌜γαμίσκονται⌝[9], 35 οἱ δὲ καταξιωθέντες τοῦ
αἰῶνος
ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]
οὔτε γαμοῦσιν οὔτε ⌜γαμίζονται⌝[10].
36 [οὐδὲ γὰρ ἀποθανεῖν ἔτι ⌜δύνανται⌝[11],] ἰσάγγελοι γάρ
εἰσιν⌜,
[καὶ υἱοί εἰσιν θεοῦ⌝[12] τῆς ἀναστάσεως υἱοὶ ὄντες.]
37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †
καὶ Μωυσῆς ⌜ἐμήνυσεν⌝[13] ἐπὶ τῆς βάτου, †
ὡς λέγει Κύριον
τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ[b].

1 (ἀντιλέγοντες) 2 ἐπηρώτων 3 (ἄτεκνος ἔχων γυναῖκα)
4 (ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί) 5 (omit) 6 (οὐκ ἀφῆκαν
τέκνον) 7 (ἐν τῇ οὖν) 8 [+γεννῶνται καὶ γεννῶσιν]
9 (γαμοῦνται) 10 γαμίσκονται 11 (μέλλουσιν) 12 (τῷ
θεῷ,) 13 (ἐδήλωσεν)

[a] LXX. Deut. xxv. 5, ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἷς αὐτῶν, σπέρμα δὲ μὴ ἦν αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήμψεται αὐτὴν ἑαυτῷ

S. MATTHEW.

VARIOUS.

20 καὶ λέγει αὐτοῖς [T1] "Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;"
21 λέγουσιν "Καίσαρος." τότε λέγει αὐτοῖς
"Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ
τῷ θεῷ."
22 καὶ [ἀκούσαντες] ἐθαύμασαν, [καὶ ἀφέντες αὐτὸν ἀπῆλθαν. (= Mark xii. 12.)]

1 +ὁ Ἰησοῦς .

v. 25. Translate "Pay back Cæsar's (coins) to Cæsar and God's (coins) to God." The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor's head, but the tax collectors would insist on them. Rom. xiii. 7, *ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν.*

The saying in Luke xx. 40 is used by S. Mark to conclude the question of the Scribe (Mark xii. 34), by S. Matthew to conclude the question of Christ concerning the Messiah (Matt. xxii. 46), and by S. Luke to conclude the question of the Sadducees. Similarly "Teacher, thou hast well said" is applied in the deutero-Mark to our Lord's reply "The first commandment is to love God, and the second to love our neighbour," but in S. Luke to the reply "God is not a God of corpses but of living men." In all this S. Luke probably reproduces the proto-Mark, for S. Mark's later additions to his narrative must have caused him to remodel some things.

xxii. 23—33, 46.

23 [Ἐν ἐκείνῃ τῇ ἡμέρᾳ] προσῆλθον αὐτῷ Σαδδουκαῖοι, †
* λέγοντες μὴ εἶναι ἀνάστασιν, †
καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες "Διδάσκαλε,
Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ
μὴ ἔχων τέκνα,
ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]
καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
25 ἦσαν δὲ [παρ' ἡμῖν] ἑπτὰ ἀδελφοί· † καὶ ὁ πρῶτος γήμας
ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν
[τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ]· † †
26 ὁμοίως καὶ ὁ δεύτερος
καὶ ὁ τρίτος,
ἕως τῶν ἑπτά·
27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. †
28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή;
πάντες γὰρ ἔσχον αὐτήν." †
29 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς † "Πλανᾶσθε
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·
30 ἐν γὰρ τῇ ἀναστάσει
οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν· †
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
οὐκ ἀνέγνωτε
τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος
32 Ἐγώ [εἰμι] ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ
[ὁ] θεὸς Ἰακώβ;

v. 27[b]. *ἀνάστασις* includes much more than resurrection. It is practically equivalent to the immortality of the soul and the very existence of angels and spirits.

v. 29. The case is evidently a supposed one. In our Lord's time the law in question had doubtless long been obsolete.

v. 35. *καταξιόω* is used thrice by S. Luke, once by S. Paul. *τυγχάνω* is used seven times by S. Luke, not at all in the other Gospels, but four times by S. Paul and twice in Heb.

v. 36. The word *ἰσάγγελος* was probably coined by S. Luke in place of S. Mark's simpler phrase.

v. 37. *μηνύω* is used twice by S. Luke, once by S. John and once by S. Paul.

γυναῖκα καὶ συνοικήσει αὐτῷ. 6 *καὶ ἔσται τὸ παιδίον ὃ ἐὰν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραήλ.*

[b] Exod. iii. 6, *καὶ εἶπεν "Ἐγώ εἰμι ὁ [θεὸς τοῦ πατρός σου,] θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ."*

S. MARK.

27 οὐκ ἔστιν ⊤3 θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε."

3 +ὁ

N.B. S. Luke's inversion of order.

Compare Mark xii. 32.

εἶπεν αὐτῷ ὁ γραμματεύς "Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι κ.τ.λ."

xii. 34.

Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

Luke xx. 42. The O.T. Psalms are also mentioned as Psalms in Luke xxiv. 44, Acts i. 20, xiii. 33. All other N.T. writers avoid the word and write "in David" or "David saith."

xii. 35—37a.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ
"Πῶς λέγουσιν οἱ γραμματεῖς ὅτι
ὁ χριστὸς υἱὸς Δαυεὶδ ἐστιν;
36 αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ
ΕΙΠΕΝ ΚΥΡΙΟC ΤΩ ΚΥΡΙΩ ΜΟΥ ⌜ΚΑΘΟΥ⌝1 ΕΚ ΔΕΞΙΩΝ ΜΟΥ
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν
σου·
37 αὐτὸς * Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
ἐστὶν υἱός;"

1 Κάθισον

xii. 37b—40.

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν * *
"Βλέπετε ἀπὸ τῶν γραμματέων
τῶν θελόντων ἐν στολαῖς περιπατεῖν
καὶ * ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, (3)
40 οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν ⊤1
καὶ προφάσει μακρὰ προσευχόμενοι·
οὗτοι λήμψονται περισσότερον κρίμα."

1 (+καὶ ὀρφανῶν)

xii. 41—44.

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·
42 καὶ ἐλθοῦσα μία χήρα πτωχὴ
ἔβαλεν λεπτὰ δύο, [ὅ ἐστιν κοδράντης.]

S. LUKE, Chapter XX.

38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †
[πάντες γὰρ αὐτῷ ζῶσιν."

39 ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν "Διδάσκαλε, καλῶς εἶπας·"]

40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

Christ's Question about the Messiah. I.

xx. 41—44.

41 Εἶπεν δὲ πρὸς αὐτούς
"Πῶς λέγουσιν
τὸν χριστὸν ⌜εἶναι⌝1 Δαυεὶδ υἱόν; †
42 ⌜αὐτὸς γὰρ⌝2 Δαυεὶδ λέγει ἐν [⊤3 Βίβλῳ ⊤4 Ψαλμῶν]
⌜ΕΙΠΕΝ⌝8 ⌜ΚΥΡΙΟC⌝5 ΤΩ ΚΥΡΙΩ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ
43 ἕως ⌜ἂν θῶ⌝6 τοὺς ἐχθρούς σου ⌜ὑποπόδιον⌝7 τῶν
ποδῶν σου[a].
44 Δαυεὶδ ⌜οὖν⌝1 αὐτὸν κύριον ⌜καλεῖ⌝8, ⌜καὶ⌝1 πῶς αὐτοῦ
υἱός ἐστιν;" †

1 (omit) 2 (καὶ αὐτὸς) 3 (+τῇ) 4 (+τῶν) 5 (ὁ κύριος) 6 (τιθῶ) 7 (ὑποκάτω) 8 (λέγει)

Warning against the Scribes (and Pharisees). I.

xx. 45—47.

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ
εἶπεν τοῖς μαθηταῖς ⊤1
46 "Προσέχετε ἀπὸ τῶν γραμματέων
τῶν θελόντων περιπατεῖν ἐν στολαῖς †
καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,
47 ⌜οἱ κατεσθίουσιν⌝2 τὰς οἰκίας τῶν χηρῶν
καὶ προφάσει ⌜μακρὰ⌝3 ⌜προσεύχονται⌝4.
οὗτοι λήμψονται περισσότερον κρίμα."

1 (+αὐτοῦ) 2 (οἱ κατέσθοντες) 3 (μακρὰν) 4 (προσευχόμενοι)

The Widow's Mites. I.

xxi. 1—4.

1 [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν ⊤1 πλουσίους. †

2 εἶδεν δέ τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ] λεπτὰ δύο, ⊤2

1 (+τοὺς) 2 (+ὅ ἐστιν κοδράντης)

[a] LXX. Ps. cx. 1, εἶπεν [ὁ] κύριος τῷ κυρίῳ μου "Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

οὐκ ἔστιν (ὁ) θεὸς νεκρῶν ἀλλὰ ζώντων.
33 [καὶ ἀκούσαντες οἱ ὄχλοι] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. (Mark xi. 18.)

N.B. S. Luke's inversion of order.

xxii. 46.

46 καὶ οὐδεὶς [ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ] ἐτόλμησέν [τις ἀπ' ἐκείνης τῆς ἡμέρας] ἐπερωτῆσαι αὐτὸν οὐκέτι.

S. Luke has restored the LXX. ὑποπόδιον for the tame ὑποκάτω which comes from Ps. viii. 7. Either his verbal memory was good, or he has verified the reference, or heard Ps. cx. recited.

xxii. 41—45.

41 [Συνηγμένων δὲ τῶν Φαρισαίων] ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 "Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱός ἐστιν;" λέγουσιν αὐτῷ "Τοῦ Δαυείδ." 43 λέγει αὐτοῖς "Πῶς οὖν
Δαυὶδ ἐν πνεύματι καλεῖ ⌜αὐτὸν κύριον⌝ λέγων †
44 ΕΙΠΕΝ ΚΥΡΙΟC ΤΩ ΚΥΡΙΩ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩC ΑΝ ΘΩ ΤΟΥC ΕΧΘΡΟΥC COY ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ COY;
45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;" †

1 κύριον αὐτὸν

xxiii. 1—3, 6, 7.

1 [Τότε (ὁ) Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων †
"Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν...
6 φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις (3)
καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί."

S. Matthew by conflation collects into chapter xxiii. all those Woes against the Pharisees which S. Luke conflates into xi. 37—54, as well as these Marcan Woes.

VARIOUS.

38. To a Jew a corpse was a polluting thing (cf. Matt. xxiii. 27, viii. 22), and as he would not touch one except of necessity or duty, so he cannot suppose that God the all-pure would even name one. But to S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he endeavours to interpret by a philosophical Pauline thought the simple Jewish idea. Cf. Acts xvii. 28, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.

S. Luke xx. 41.

If, as some O. T. critics maintain, Ps. cx. was not written by David but by an anonymous author in 143 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the κένωσις. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed, there are many things of which the world was then ignorant, which mere clearness of moral and spiritual vision would not reveal to Him. He proclaims His own ignorance respecting things distant in time (Mark xiii. 32), and respecting things distant in space (John xi. 34); the Gospels never represent Him as rising above the scientific knowledge of the age (Luke viii. 8, xi. 34, xvi. 19[f]). It is not surprising therefore that He accepted the critical conclusions of the age (Luke xvi. 31). See John v. 30, where He proclaims His dependence upon the Father for power, and says also that His judgements are just not by virtue of His omniscience—which we believe to have been temporarily laid aside—but by seeking to know and do the Father's will. The mystery of the Incarnation is unfathomable by human intellect, but it must not be explained away. Cf. xvi. 19 note.

S. Mark says that even the rich cast in copper coins, ten of which were worth a penny. So if they gave many, they did not give much, and this was their fault. S. Luke, whose Gentile readers were not familiar with copper coins, has lost this point. Cf. Luke ix. 3[f] note.

v. 2. Widows are not once mentioned by S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six. Can there be some local reason for this in the circumstances of S. Matthew's church? Widows were a serious burden at all times (see Pastoral Epistles) and sometimes the cause of strife (Acts vi. 1). They were often very young. Perhaps it was necessary to give them no encouragement.

S. MARK.

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς
"Αμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ
πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·
44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς."

S. LUKE, Chapter XXI.

3 καὶ εἶπεν
"Αληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ
⌜πλεῖον⌝3 πάντων ἔβαλεν·
4 πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον
[εἰς τὰ δῶρα ⊤4],
αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν." †

3 (πλείω) 4 (+τοῦ θεοῦ)

50. The Destruction of the Temple.

Conflation No. 28.

xiii. 1, 2.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ "Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί."
2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
"Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;
οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ ⊤1."

1 (+καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν)

xxi. 5—38.

Prediction of the Destruction of the Temple. I.

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς [καὶ ⌜ἀναθήμασιν⌝1] κεκόσμηται,

εἶπεν
6 "Ταῦτα ⌜ἃ⌝2 θεωρεῖτε, [ἐλεύσονται ἡμέραι ἐν αἷς]
οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ⊤3 ὧδε ὃς οὐ καταλυθήσεται." †

1 (ἀναθέμασιν) 2 (omit) 3 (+ἐν τοίχῳ)

xiii. 3, 4.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν
κατέναντι τοῦ ἱεροῦ
ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος
καὶ Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας*
4 "Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα."

Discourse on the date of the Destruction. I.
The Question of the (Four) Disciples.

7 ἐπηρώτησαν δὲ αὐτὸν ⊤1
λέγοντες
["Διδάσκαλε,] πότε ⌜οὖν⌝2 ταῦτα ἔσται, καὶ τί τὸ σημεῖον
⌜ὅταν μέλλῃ ταῦτα γίνεσθαι⌝3;"

1 (+οἱ μαθηταὶ) 2 (omit) 3 (τῆς σῆς ἐλεύσεως)

xiii. 5—13.

5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς
"Βλέπετε μή τις ὑμᾶς πλανήσῃ·
6 πολλοὶ* ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες ὅτι 'Ἐγώ εἰμι,'
καὶ πολλοὺς πλανήσουσιν.
7 ὅταν δὲ ⌜ἀκούσητε⌝1 πολέμους καὶ ἀκοὰς πολέμων,
μὴ θροεῖσθε·
δεῖ * ΓΕΝΕΣΘΑΙ, ἀλλ' οὔπω τὸ τέλος.

1 ἀκούητε

The preliminary Troubles and how to meet them.

8 ὁ δὲ εἶπεν
"Βλέπετε μὴ πλανηθῆτε·
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες ⊤1 'Ἐγώ εἰμι' [καί 'Ὁ καιρὸς ἤγγικεν·'
μὴ πορευθῆτε ὀπίσω αὐτῶν].
9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας,
μὴ ⌜πτοηθῆτε⌝2.
δεῖ γὰρ ταῦτα ΓΕΝΕΣΘΑΙ[a] [πρῶτον], ἀλλ' οὐκ εὐθέως τὸ τέλος."

1 (+ὅτι) 2 (φοβηθῆτε)

[a] LXX. Dan. ii. 28, θεὸς...ἐδήλωσεν...ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.

S. MATTHEW.

VARIOUS.

Marcion's Gospel omitted Luke xxi. 18, 21—22.

xxiv. 1, 2.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς
"Οὐ βλέπετε ταῦτα [πάντα; ἀμὴν λέγω ὑμῖν,]
οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται."

v. 6. Cf. Acts vi. 14, "Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον."

xxiv. 3.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν †
λέγοντες
"Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον
τῆς [σῆς παρουσίας καὶ] συντελείας [τοῦ αἰῶνος]."

xxiv. 4—8, x. 17—22.

4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Βλέπετε μή τις ὑμᾶς πλανήσῃ·
5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες 'Ἐγώ εἰμι [ὁ χριστός],'
καὶ πολλοὺς πλανήσουσιν.
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
[ὁρᾶτε,] μὴ θροεῖσθε·
δεῖ γὰρ ΓΕΝΕΣΘΑΙ, ἀλλ' οὔπω [ἐστὶν] τὸ τέλος.

v. 8[d]. Cf. Matt. xxi. 34, "ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν," Luke xxi. 20.

v. 9[a]. ἀκαταστασία occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16, and ἀκατάστατος in James i. 8, iii. 8.

v. 9[b]. Cf. 2 Thess. ii. 1, ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι.

S. MARK.

8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
ἔσονται σεισμοὶ κατὰ τόπους, ⌜ἔσονται⌝[2] λιμοί ⊤[3].
9 ἀρχὴ ὠδίνων ταῦτα.

2 (καὶ) 3 (+καὶ ταραχαί)

S. LUKE, CHAPTER XXI.

10 [⌜Τότε ἔλεγεν αὐτοῖς⌝ "⌜Εγερθήσεται⌝[3a] ἔθνος ἐπ' ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοί τε [μεγάλοι] καὶ κατὰ τόπους ⌜[λοιμοὶ καὶ]
λιμοὶ⌝[4] ἔσονται, †

3 (Ἐγερθήσεται γὰρ) 4 λιμοὶ καὶ λοιμοὶ

"Fearful Sights and Signs from Heaven." IV.

"φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται ⊤[1].
12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
αὐτῶν καὶ διώξουσιν,

1 (+et hiemes *vel* tempestates)

Continuation of I.

"βλέπετε δὲ ὑμεῖς ἑαυτούς·
παραδώσουσιν ὑμᾶς εἰς συνέδρια
καὶ εἰς συναγωγὰς δαρήσεσθε
καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε
ἕνεκεν ἐμοῦ
εἰς μαρτύριον αὐτοῖς.
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

"παραδιδόντες
εἰς τὰς συναγωγὰς [καὶ φυλακάς],
ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας
ἕνεκεν [τοῦ ὀνόματός] μου·
13 [ἀποβήσεται ⊤[1] ὑμῖν] εἰς μαρτύριον.

1 (+δὲ)

"I will give you a Mouth and Wisdom." IV.

11 "καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
μὴ προμεριμνᾶτε * * τί λαλήσητε,
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
τοῦτο λαλεῖτε,
οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

14 "θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν
μὴ ⌜προμελετᾶν⌝[1] ἀπολογηθῆναι,
15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν
ᾗ οὐ δυνήσονται ἀντιστῆναι ⌜ἢ ἀντειπεῖν⌝[2]
⌜ἅπαντες⌝[3] οἱ ἀντικείμενοι ὑμῖν.

1 (προμελετῶντες) 2 (omit) 3 πάντες

Continuation of I.

12 "καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
καὶ πατὴρ τέκνον,
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς
καὶ θανατώσουσιν αὐτούς·
13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

16 "παραδοθήσεσθε δὲ καὶ ὑπὸ ⌜γονέων⌝[1] καὶ ἀδελφῶν
[καὶ συγγενῶν καὶ φίλων],
καὶ θανατώσουσιν ἐξ ὑμῶν,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 ⌜[καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.]⌝[2]
19 ἐν τῇ ὑπομονῇ ὑμῶν ⌜κτήσεσθε⌝[3] τὰς ψυχὰς ὑμῶν.

1 (γυναικῶν) 2 (omit) 3 (κτήσασθε)

[a] LXX. Is. xix. 2, καὶ ἐπεγερθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν.

S. MATTHEW.

VARIOUS.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· †
8 [πάντα δὲ] ταῦτα ἀρχὴ ὠδίνων. †

N.B. S. Matthew's transference of the next three paragraphs into the Charge to the Twelve.

X. 17

"προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
παραδώσουσιν [γὰρ] ὑμᾶς εἰς συνέδρια,
καὶ ἐν ταῖς συναγωγαῖς [αὐτῶν] μαστιγώσουσιν ὑμᾶς·
18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε
ἕνεκεν ἐμοῦ
εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

v. 12c. For the imprisonment of Christians see Acts v. 25, viii. 3, xii. 4, xvi. 23, xxii. 4, xxvi. 10, Eph. iii. 1, iv. 1, 2 Tim. i. 8, Philem. 1, 9.

Doublet:

S. Luke xii. 11, 12.

11 "ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς (ἢ τί) ἀπολογήσησθε ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν."

v. 14b. ἀπολογεῖσθαι is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

X. 19

"ὅταν δὲ παραδῶσιν ὑμᾶς,
μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
τί λαλήσητε·
20 οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες †
ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].

X. 21

"παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
καὶ πατὴρ τέκνον,
καὶ ⌜ἐπανασταθήσονται⌝[1] τέκνα ἐπὶ γονεῖς
καὶ θανατώσουσιν αὐτούς.
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται."

1 ἐπαναστήσεται

Doublet:

XXIV. 9

"τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
καὶ ἀποκτενοῦσιν ὑμᾶς,
καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων [τῶν ἐθνῶν] διὰ
τὸ ὄνομά μου.

10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
13 "ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος."

v. 18. Cf. Luke x. 19, "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει." John x. 28, "κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου." Acts xxvii. 34, "οὐδενὸς γὰρ ὑμῶν θρὶξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται." Matt. x. 30 = Luke xii. 7, "ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν." The contradiction between 16c and 18, 19 is probably due to conflation.

S. MARK.

xiii. 14—19.

14 "Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως

ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω,
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
15 *ὁ* ⌈1 *ἐπὶ τοῦ δώματος μὴ καταβάτω*
μηδὲ εἰσελθάτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ,
16 *καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω*
ἆραι τὸ ἱμάτιον αὐτοῦ.

1 +δὲ

17 "*οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις*
ἐν ἐκείναις ταῖς ἡμέραις.
18 *προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·*
19 *ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις* *
οἵα οὐ γέγονεν τοιαύτη
ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ ΝΥΝ
καὶ οὐ μὴ γένηται.

xiii. 24—27.

24 "Ἀλλὰ *ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην*
ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες,

S. LUKE, Chapter XXI.

The Crisis of Distress and how to meet it. II.

20 "Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ,

[*τότε* ⌈*γνῶτε*⌉1 *ὅτε ἤγγικεν ἡ ἐρήμωσις αὐτῆς.*]
21 *τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,*
[*καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν,*
καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.]

1 (γνώσεσθε)

"These are days of vengeance." IV.

22 "*ὅτι ἡμέραι ἐκδικήσεως*[a] *αὗταί* ⌈*εἰσιν*⌉1 *τοῦ* ⌈*πλησθῆναι*⌉2 *πάντα τὰ γεγραμμένα.*

1 (omit) 2 (πληρωθῆναι)

"Woe to women with child." I.

23 "*οὐαὶ* ⌈1 *τοῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς* ⌈*θηλαζούσαις*⌉2
ἐν ἐκείναις ταῖς ἡμέραις·

ἔσται γὰρ ἀνάγκη μεγάλη [*ἐπὶ τῆς γῆς*]

1 (+δὲ) 2 (θηλαζομέναις)

"Jerusalem will be trodden by Gentiles." IV.

"*καὶ ὀργὴ τῷ λαῷ τούτῳ,* 24 *καὶ πεσοῦνται* ⌈1 *στόματι* ⌈*μαχαίρης*⌉2 *καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ* Ἰερουσαλὴμ *ἔσται* πατουμένη ὑπὸ ἐθνῶν[b], *ἄχρι οὗ πληρωθῶσιν* ⌈(*καὶ ἔσονται*) *καιροὶ ἐθνῶν*⌉3.

1 (+ἐν) 2 (μαχαίρας vel ῥομφαίας) 3 (omit)

The Coming of the Son of Man. I.

25 "*καὶ*
⌈*ἔσονται*⌉1 *σημεῖα ἐν ἡλίῳ*
καὶ σελήνῃ
καὶ ἄστροις[c],

1 (ἔσται)

Distress of nations. IV.

"*καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν* ⌈*ἐν ἀπορίᾳ ἤχους*⌉1 θαλάσσης[d] *καὶ σάλου,* 26 *ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ,*

1 (καὶ ἀπορία ἠχούσης)

[a] LXX. Hos. ix. 7, *ἥκασιν αἱ ἡμέραι τῆς ἐκδικήσεως.*

[b] LXX. Zech. xii. 3, *καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἰερουσαλὴμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίξεται, καὶ ἐπισυναχθήσεται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.* Is. lxiii. 18, (*οἱ ὑπεναντίοι ἡμῶν κατεπάτησαν τὸ ἁγίασμά σου*). Ps. lxxix. 1, *ὁ θεός, ἦλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου, ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου, ἔθεντο Ἰερουσαλὴμ εἰς ὀπωροφυλάκιον.*

S. MATTHEW.

xxiv. 15—21.

15 "Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως
[τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου]
ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω,
16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν [εἰς] τὰ ὄρη,
17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, †
18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω
ἆραι τὸ ἱμάτιον αὐτοῦ.

1 ἐπὶ

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
ἐν ἐκείναις ταῖς ἡμέραις.
20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
[μηδὲ σαββάτῳ]· 21 ἔσται γὰρ τότε θλῖψις μεγάλη
οἵα οὐ γέγονεν
ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν
οὐδ' οὐ μὴ γένηται.

xxiv. 29—31.

29 "[Εὐθέως] δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων †
ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

VARIOUS.

v. 20. For the tendency to change the vague language of prophecy into definite language after the fulfilment of the prophecy, see xi. 49[c] note, and compare xix. 43 f. *ἀναγνῶναι* (in Matt. and Mark) is especially used of reading aloud in Church (Rev. i. 3), and here it probably alludes to the reading of that passage in Daniel.

Doublet:

S. Luke xvii. 31.

"*ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.*"

v. 22. Cf. Luke xviii. 7, "*ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.*" Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Cf. Luke xxii. 37, "*λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό* Καὶ μετὰ ἀνόμων ἐλογίσθη· *καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.*" xxiv. 44, "*δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ.*" John x. 35, "*οὐ δύναται λυθῆναι ἡ γραφή,*" &c.

v. 23[a]. Cf. 1 Thess. v. 3, *ὅταν λέγωσιν* "*Εἰρήνη καὶ ἀσφάλεια,*" *τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.*

v. 23[c]. For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, &c. For wrath against the Jews, cf. 1 Thess. ii. 16, *ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.*

v. 24. The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, *ἔφυγον στόματα μαχαίρης. στόμα μαχαίρας, ῥομφαίας, ξίφους* are frequent in LXX.

v. 24[b]. Cf. Rom. xi. 25, *οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.*

v. 25. If our Lord's eschatological utterances were spoken on many different occasions, but S. Mark, and still more S. Matthew, have after their invariable custom massed them into one discourse, it may be that in our Lord's thought the destruction of the Temple was separated from the destruction of the world of which it was the type. The confusion between the two events which exists in all the Synoptists will then be due to the ordinary working of conflation. Otherwise the confusion is only another example of *κένωσις*. In S. Matthew the blending is complete. (Compare Matt. xxiv. 3[d] with the parallels in the other Synoptists.) In S. Mark, whom S. Luke faithfully follows, vv. 24—27 apply to the destruction of the world, the remaining verses to the destruction of the Temple. S. Matthew's other additions are put by S. Luke, as far as he was acquainted with them, into different connexions.

[c] LXX. Is. xiii. 10, *οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὠρείων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.* xxxiv. 4, *καὶ τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν * * * καὶ πάντα τὰ ἄστρα πεσεῖται.*

[d] LXX. Ps. lxv. 8, *ὁ συνταράσσων τὸ ὕδωρ τῆς θαλάσσης, ἦχους κυμάτων αὐτῆς.*

S. MARK.

S. LUKE, Chapter XXI.

Continuation of I.

"καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλαις
μετὰ δυνάμεως πολλῆς καὶ δόξης· †
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς (αὐτοῦ)
ἐκ τῶν τεσσάρων ἀνέμων
ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

"αἱ γὰρ δυνάμεις ⌜τῶν οὐρανῶν⌝[1] σαλευθήσονται[c].
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλῃ[a]
μετὰ δυνάμεως καὶ δόξης πολλῆς.

1 (αἱ ἐν τῷ οὐρανῷ)

"Your Redemption draweth nigh." IV.

28 "⌜Ἀρχομένων⌝[1] δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν."

1 (Ἐρχομένων)

The Lesson to be learned from the Fig-tree. I.

xiii. 28, 29.

28 "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται
καὶ ἐκφύῃ τὰ φύλλα,
γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς "Ἴδετε τὴν συκῆν
[καὶ πάντα τὰ δένδρα]·
30 ὅταν προβάλωσιν ⌜ἤδη⌝[1],
⌜[βλέποντες ἀφ' ἑαυτῶν]⌝[2]
γινώσκετε ὅτι [ἤδη] ἐγγὺς τὸ θέρος ἐστίν·
31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα ⌜γινόμενα⌝[2],
γινώσκετε ὅτι ἐγγύς ἐστιν [ἡ βασιλεία τοῦ θεοῦ].

1 (τὸν καρπὸν αὐτῶν) 2 (omit)

The Temple will be destroyed before the end of this generation. I.

xiii. 30—37.

30 "ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
μέχρις οὗ ταῦτα πάντα γένηται.
31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
οἱ δὲ λόγοι μου οὐ * ⊤1 παρελεύσονται.

1 +μὴ

32 "ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
ἕως (ἂν) ⊤1 πάντα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

1 (+ταῦτα)

"Beware of Drunkenness and the Cares of Life." IV.

34 "Προσέχετε δὲ ἑαυτοῖς μή ποτε ⌜βαρηθῶσιν⌝[1] αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς παγὶς ⊤2b· ἐπεισελεύσεται ⌜γὰρ⌝[3] ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

1 (βαρυνθῶσιν) 2 (+γὰρ) 3 (omit)

[a] LXX. Dan. vii. 13, *ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο.* Cf. Rev. i. 7, iii. 11, xvi. 15, xxii. 7, 12, 20, etc.

S. MATTHEW.

VARIOUS.

"καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
30 καὶ *τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐ-*
ρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς
καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]
μετὰ δυνάμεως καὶ δόξης πολλῆς·
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ σάλπιγγος [1]
μεγάλης], καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ
ἐκ τῶν τεσσάρων ἀνέμων
ἀπ' ἄκρων οὐρανῶν ἕως (τῶν) ἄκρων αὐτῶν.

1 +*φωνῆς*

v. 28. Cf. Rom. viii. 23, *ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.* Eph. iv. 30, *εἰς ἡμέραν ἀπολυτρώσεως.*

xxiv. 32, 33.

32 "Ἀπὸ δὲ *τῆς συκῆς μάθετε τὴν παραβολήν·*
ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς †
καὶ τὰ φύλλα ἐκφύῃ, †

γινώσκετε ὅτι ἐγγὺς τὸ θέρος·
33 *οὕτως καὶ ὑμεῖς, ὅταν ἴδητε [πάντα] ταῦτα,*
γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

xxiv. 34—36, 42.

34 "*ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη*
ἕως (ἂν) πάντα ταῦτα γένηται. †
35 *ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,*
οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

v. 34. *κρεπάλη* is not found elsewhere.
v. 34c. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, not elsewhere. Cf. 1 Thess. v. 3.
v. 35. *παγίς* is used four times by S. Paul.

[b] LXX. Is. xxiv. 17, *φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.*

S. MARK.

32 "Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν,
οὐδὲ ⌜οἱ ἄγγελοι⌝1 ἐν οὐρανῷ
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. (Cf. Acts i. 7.)

33 βλέπετε ἀγρυπνεῖτε,
οὐκ οἴδατε γὰρ πότε ὁ καιρός (ἐστιν)·"

1 ἄγγελος

(S. Mark adds four more verses which bear some resemblance to Luke xii. 35—38.)

S. LUKE, Chapter XXI.

Continuation of I.

36 "ἀγρυπνεῖτε ⌜δὲ⌝1
[ἐν παντὶ καιρῷ δεόμενοι ἵνα ⌜κατισχύσητε⌝2 ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ ⌜σταθῆναι⌝3 ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου]."

1 (οὖν) 2 (καταξιωθῆτε) 3 (στήσεσθε)

Bivouacing on the Mount of Olives. VI.

37 Ἦν δὲ τὰς ἡμέρας ⌜ἐν τῷ ἱερῷ διδάσκων⌝1, ⌜τὰς δὲ νύκτας ἐξερχόμενος⌝2 ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ. ⊤3

1 διδάσκων ἐν τῷ ἱερῷ 2 (omit) 3 After this verse the section on the Woman taken in adultery (Pseudo-John vii. 53—viii. 11) is inserted in four cursives.

51. The Last Supper.

Conflation No. 29.

S. MARK.

xiv. 1, 2.

1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν,
2 ἔλεγον γάρ "Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ λαοῦ."

(Here follows the anointing of our Lord's head. See Luke vii. 36—50.)

xiv. 10, 11.

10 Καὶ
Ἰούδας * * Ἰσκαριὼθ
ὁ εἷς τῶν δώδεκα
ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
ἵνα αὐτὸν παραδοῖ αὐτοῖς. †

S. LUKE, Chapter XXII.

xxii. 1—38.

The Jewish Authorities resolve to put our Lord to Death. I.

1 ⌜Ἤγγιζεν⌝1 δὲ [ἡ ἑορτὴ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

2 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ ⌜οἱ⌝2 γραμματεῖς

[⌜τὸ⌝2] πῶς ⌜ἀνέλωσιν⌝3 αὐτόν,
ἐφοβοῦντο ⌜γὰρ⌝4 τὸν λαόν.

1 (ἤγγισεν) 2 (omit) 3 (ἀπολέσωσιν) 4 (δὲ)

Judas covenants to betray our Lord to the Chief Priests. I.

3 [Εἰσῆλθεν δὲ Σατανᾶς εἰς]
⊤1 Ἰούδαν τὸν ⊤2 καλούμενον ⌜Ἰσκαριώτην⌝3,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·
4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν ⊤4
[⌜καὶ ⊤5 στρατηγοῖς⌝] τὸ⌝6 πῶς αὐτοῖς ⌜παραδῷ⌝7 αὐτόν.

1 (+τὸν) 2 (+ἐπι-) 3 (Ἰσκαριώθ) 4 (+καὶ τοῖς γραμματεῦσιν) 5 (+τοῖς) 6 (omit) 7 (παραδοῖ)

S. MATTHEW.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
⌜οὐδὲ ὁ υἱός⌝, εἰ μὴ ὁ πατὴρ [μόνος].

S. Matthew here inserts two *logia*, which S. Luke has given in xvii. 26—27, 34—35.

42 γρηγορεῖτε [οὖν],
ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ [κύριος ὑμῶν ἔρχεται]."

1 (omit)

(S. Matthew adds 55 more verses, to some of which Luke xii. 39, 40, 42—46 and probably xix. 11—28 are parallel.)

VARIOUS.

v. 36. Cf. Eph. vi. 18, *προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει.* Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15.

v. 37ᵃ. On teaching in the Temple courts, see xix. 47 note.

v. 37ᵇ. Luke xxii. 39, *ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν.* The other Evangelists do not mention this as a custom.

Luke xxii.—xxiv. has nothing in common with Matt. xxvi.—xxviii. except what is also found in S. Mark; and this fact indicates that the *logia* ceased before the history of the Passion began. Both S. Luke and S. Matthew give us much new matter, for the events happened at Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

Marcion's Gospel omitted Luke xxii. 3, 16—18, 28—30, 35—38.

xxvi. 1—5.

1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 "Οἴδατε ὅτι]
μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, †
[καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι."

3 Τότε συνήχθησαν] οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ [εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα,]
4 καὶ συνεβουλεύσαντο †
ἵνα [τὸν Ἰησοῦν] δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·
5 ἔλεγον δέ "Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ." †

(Here follows the anointing of our Lord's head. See Luke vii. 36—50.)

S. John xii. 1.

1 Ὁ οὖν Ἰησοῦς

πρὸ ἓξ ἡμερῶν τοῦ πάσχα
[ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.]

v. 2ᵇ. *ἀναιρεῖν* in this sense is used twenty times by S. Luke, once by S. Matthew and once by S. Paul. Cf. Luke xxiii. 32.

xxvi. 14—16.

14 [Τότε πορευθεὶς]
εἷς τῶν δώδεκα,
ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, } †
πρὸς τοὺς ἀρχιερεῖς εἶπεν 15 ["Τί θέλετέ μοι δοῦναι]
κἀγὼ ὑμῖν παραδώσω αὐτόν;"

S. John xiii. 2ᵇ.

2 τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν

ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης.

S. Luke seems to have borrowed from S. John's oral teaching the thought that Satan actively interfered in this matter.

v. 4ᵇ. See xxii. 52 note.

S. MARK.

11 οἱ δὲ ἀκούσαντες ἐχάρησαν
καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι.

καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ. †

S. LUKE, Chapter XXII.

5 καὶ ἐχάρησαν
καὶ συνέθεντο αὐτῷ ⌜ἀργύριον⌝[8] δοῦναι.
6 [⌜καὶ ἐξωμολόγησεν⌝[6],]
καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν †
[ἄτερ ὄχλου ⌜αὐτοῖς⌝[6]].

8 (ἀργύρια)

xiv. 12—16.

Instructions to make ready the Passover. (I.)

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων,
ὅτε τὸ πάσχα ἔθυον,
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ
"Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;"
13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ
καὶ λέγει αὐτοῖς "Ὑπάγετε εἰς τὴν πόλιν,

καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ
εἴπατε τῷ οἰκοδεσπότῃ ὅτι
"Ὁ διδάσκαλος λέγει
Ποῦ ἐστὶν τὸ κατάλυμά μου
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;"
15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον·
καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν."
16 καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν
καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

7 Ἦλθεν δὲ ⌜ἡ⌝[1] ἡμέρα ⌜τῶν ἀζύμων⌝[12] **a**,
⊤3 ἧ ἔδει θύεσθαι τὸ πάσχα· †
8 καὶ ἀπέστειλεν ⊤4 Πέτρον καὶ Ἰωάνην εἰπών
"Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν." †
9 οἱ δὲ εἶπαν αὐτῷ "Ποῦ θέλεις ἑτοιμάσωμεν ⊤5;"
10 ὁ δὲ εἶπεν ⌜αὐτοῖς⌝[1] "[Ἰδοὺ] ⌜εἰσελθόντων⌝[6] ὑμῶν εἰς τὴν πόλιν
⌜συν⌝[17]αντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ⌜εἰς ἣν⌝[8] εἰσπορεύεται.
11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ [τῆς οἰκίας] ⊤9
Λέγει [⌜σοι⌝[1]] ὁ διδάσκαλος †
Ποῦ ἐστὶν τὸ κατάλυμα ⊤10
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;"
12 ⌜κἀκεῖνος⌝[11] ὑμῖν δείξει ἀνάγαιον ⌜μέγα⌝[12] ἐστρωμένον·
⌜ἐκεῖ⌝[13] ἑτοιμάσατε."
13 ἀπελθόντες δὲ
εὗρον καθὼς ⌜εἰρήκει⌝[14] αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

1 (omit) 2 (τοῦ πάσχα) 3 (+ἐν) 4 (+τὸν)
5 (+σοι) 6 (εἰσερχομένων) 7 (ὑπ- *vel* ἀπ-) 8 (αὖ)
9 +λέγοντες 10 (+μου) 11 (ἐκεῖνος) 12 (οἶκον)
13 (κἀκεῖ) 14 (εἴρηκεν)

xiv. 17—18[a].

Prediction of the Betrayal. (I.)

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν
καὶ οἱ ⊤1 ἀπόστολοι σὺν αὐτῷ. †

1 (+δώδεκα)

ὁ Ἰησοῦς εἶπεν

(The words spoken are given parallel to Luke xxii. 21, 22; they probably belong to the deutero-Mark.)

"I desired to eat this Passover." IV.

15 καὶ εἶπεν πρὸς αὐτούς "Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα[a] φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ⌜ὅτι οὐ μὴ φάγω αὐτὸ⌝[1] ἕως ὅτου ⌜πληρωθῇ⌝[2] ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

1 (οὐκέτι μὴ φάγομαι ἀπ' αὐτοῦ) 2 (καινὸν βρωθῇ)

[a] Cf. 1 Cor. v. 8, ἑστὲ ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας.

S. MATTHEW.

οἱ δὲ
ἔστησαν αὐτῷ [τριάκοντα] ⌜ἀργυρια⌝[1].

16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

1 (στατῆρας ± ἀργυρίου)

VARIOUS.

v. 6b. ἄτερ occurs also in Luke xxii. 35, ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου.

The feast of unleavened bread lasted seven days, Nisan 15—21 inclusive, but in N.T. the "first day" is Nisan 14. Perhaps the Rabbis in their desire "to put a fence about the law" had prefixed one day to make an octave as in the other great festivals. S. Luke, following S. Mark, puts the crucifixion on Nisan 15, the day after the paschal lamb was slain, S. John puts it one day earlier. See "N.T. Problems," p. 168 ff.

xxvi. 17—19.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες †
"Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;"

18 ὁ δὲ εἶπεν "Ὑπάγετε εἰς τὴν πόλιν

πρὸς τὸν δεῖνα

καὶ εἴπατε αὐτῷ
'Ὁ διδάσκαλος λέγει
'[Ὁ καιρός μου ἐγγύς ἐστιν·]
πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.'" †

19 καὶ ἐποίησαν οἱ μαθηταὶ
ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

S. John xiii. 1, 29, xviii. 28, xix. 14, 31.

[xiii. 1 **Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.**
δείπνου γινομένου κ.τ.λ.

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς "Ἀγόρασον **ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν.**"

xviii. 28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, **ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.**

xix. 14 **ἦν δὲ παρασκευὴ τοῦ πάσχα.** 31 Οἱ οὖν Ἰουδαῖοι, **ἐπεὶ παρασκευὴ ἦν,** ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.]

(These passages are collected here to illustrate the question of the date. See "N.T. Problems" pp. 159—168.)

xxvi. 20—21a.

20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα (μαθητῶν). †
21 καὶ ἐσθιόντων αὐτῶν

εἶπεν

(The words spoken are given parallel to Luke xxii. 21, 22. On the dislocation of order, see Introduction.)

Note to Luke xxii. 24 (page 191).

The Twelve are too modest to use *μέγας*, still more *μέγιστος*, they therefore take refuge in *μείζων*. It is well known that the superlative in Greek heightens the meaning of the positive, so that we translate "very great" as well as "greatest": it is perhaps not so well known that the comparative weakens the meaning, so that we may render "somewhat great," "comparatively great," as well as "greater." Μείζων therefore means "a prominent," or, as the Scotch say, "an outstanding, man." The mediæval notion was that the comparative in these cases was put for the superlative, but though Dr Blass has recently advocated this view, I cannot but think that we always obscure the meaning by so translating.

S. MARK.

xiv. 23—25, 22.

(N.B. S. Luke's inversion of order.)

23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς
"Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης[c]
τὸ ἐκχυννόμενον ὑπὲρ πολλῶν·
25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω * *
ἐκ τοῦ γενήματος τῆς ἀμπέλου
ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν
ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

(On the non-fulfilment of the prophecy in Luke xxii. 18 see "New Test. Problems" pp. 323—330.)

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν
"Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου."

xiv. 18[b]—21 (scrap).

18[b] "Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με
⌜ὁ ἐσθίων⌝[1] μετ' ἐμοῦ." 19 ἤρξαντο λυπεῖσθαι } (1)
καὶ λέγειν αὐτῷ εἷς κατὰ εἷς "Μήτι ἐγώ;" }
20 ὁ δὲ εἶπεν αὐτοῖς "Εἷς τῶν δώδεκα, } (2)
ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ (ἓν) τρύβλιον·
21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος."

1 τῶν ἐσθιόντων

x. 41—45 (scrap).

41 καὶ ἀκούσαντες οἱ δέκα
ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάνου.

S. LUKE, Chapter XXII.

The Eucharist[a]. I.

The blessing of the Cup.

17 καὶ δεξάμενος ⊤[1] ποτήριον εὐχαριστήσας
εἶπεν
["Λάβετε τοῦτο ⌜καὶ⌝[2] διαμερίσατε εἰς ἑαυτούς·]

18 λέγω γὰρ ὑμῖν, οὐ μὴ πίω ⌜ἀπὸ τοῦ νῦν⌝[2]
ἀπὸ τοῦ γενήματος τῆς ἀμπέλου
ἕως ⌜οὗ⌝[3]
ἡ βασιλεία τοῦ θεοῦ [ἔλθῃ]."

1 (+τὸ) 2 (omit) 3 (ὅτου)

The blessing of the Bread. I.

19 καὶ λαβὼν ἄρτον
εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων
"Τοῦτό ἐστιν τὸ σῶμά μου[b] ⊤[1].

1 (+τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων "Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί[c] μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.)

Prediction of the Betrayal by Judas. I.

(N.B. Put after the Eucharist by S. Luke only. See Introduction, p. 19.)

21 "πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με ⌜μετ'⌝ ἐμοῦ[1] } (2)
ἐπὶ τῆς τραπέζης·

22 ⌜ὅτι⌝[2] ὁ υἱὸς ⌜μὲν⌝[1] τοῦ ἀνθρώπου } †
κατὰ τὸ ὡρισμένον πορεύεται,
πλὴν οὐαὶ ⌜τῷ ἀνθρώπῳ⌝[1] ἐκείνῳ
δι' οὗ παραδίδοται."

23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς ⌜τὸ⌝[1] τίς } (1)
ἄρα εἴη ⌜ἐξ αὐτῶν⌝[1] ὁ τοῦτο μέλλων πράσσειν. }

1 (omit) 2 (καὶ)

Editorial note. VI.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς,
τὸ τίς ⌜αὐτῶν δοκεῖ εἶναι⌝[1] μείζων.

1 (ἂν εἴη)

[a] The Eucharist is alluded to in Luke xxiv. 30, 35; 1 Cor. x. 14—22; Acts ii. 46, xx. 7, 11, (?) xxvii. 35.

[b] Cf. John vi. 48 "ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ· 51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς." 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες "Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;" 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς "Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ

S. MATTHEW.

xxvi. 27—29, 26.

(N.B. S. Luke's inversion of order.)

27 καὶ λαβὼν ποτήριον (καὶ) εὐχαριστήσας ἔδωκεν αὐτοῖς
λέγων "Πίετε ἐξ αὐτοῦ πάντες,
28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης[c]
τὸ περὶ πολλῶν ἐκχυννόμενον [εἰς ἄφεσιν ἁμαρτιῶν]· †
29 λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι
ἐκ [τούτου] τοῦ γενήματος τῆς ἀμπέλου
ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω [μεθ' ὑμῶν] καινὸν
ἐν τῇ βασιλείᾳ τοῦ πατρός μου."

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν
"Λάβετε [φάγετε], τοῦτό ἐστιν τὸ σῶμά μου."

xxvi. 21[b]—24.

21[b] "Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με."
22 καὶ λυπούμενοι [σφόδρα] ἤρξαντο
λέγειν αὐτῷ εἷς ἕκαστος "Μήτι ἐγώ [εἰμι, κύριε];" } (1)
23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
"Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ } (2)
[οὗτός με παραδώσει]· 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
καλὸν [ἦν] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος."

xx. 24—28.

24 καὶ ἀκούσαντες οἱ δέκα
ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

VARIOUS.

1 Corinthians xi. 23—25.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ἔλαβεν
ἄρτον 24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν "Τοῦτό μού
ἐστιν τὸ σῶμα † [τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν
ἐμὴν ἀνάμνησιν]." 25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
δειπνῆσαι, λέγων "Τοῦτο [τὸ ποτήριον ἡ καινὴ] διαθήκη
ἐστὶν ἐν τῷ ἐμῷ αἵματι[c]· [τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε,
εἰς τὴν ἐμὴν ἀνάμνησιν.]"

v. 19. For the inverted order, cup before the bread, compare:
1 Cor. x. 16, *τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;...21 οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων.*
S. Luke is probably following some local liturgies. See Introduction.

S. John xiii. 21—27[a].

21 Ταῦτα εἰπὼν Ἰησοῦς
[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν
"Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με."
22 [ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ
τίνος λέγει. 23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ
ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· 24 νεύει οὖν
τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ "Εἰπὲ τίς ἐστιν περὶ
οὗ λέγει." 25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ
Ἰησοῦ λέγει αὐτῷ "Κύριε, τίς ἐστιν;" 26 ἀποκρίνεται οὖν
ὁ Ἰησοῦς "Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ
δώσω αὐτῷ·" βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν
Ἰούδᾳ Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ ψωμίον τότε
εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.]

Doublet: Luke ix. 46.
εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων
αὐτῶν.

v. 24. For a note on *μείζων* see page 189.

ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα."

[c] LXX. Exod. xxiv. 8, *ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.* Zech. ix. 11, *καὶ σὺ ἐν αἵματι διαθήκης σου ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.* Cf. 2 Cor. iii. 6, *ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης.*

S. MARK.

42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς
"Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν
καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν·
ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
ἔσται ὑμῶν διάκονος,
44 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος,
ἔσται πάντων δοῦλος·"

Doublet: ix. 35.

"Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος."

x. 45 "καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."

xiv. 27—31 (scrap).

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι "Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται
Πατάξω τὸν ποιμένα,
καὶ τὰ πρόβατα διασκορπισθήσονται·
28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλειλαίαν."
29 ὁ δὲ Πέτρος ἔφη αὐτῷ
"Εἰ καὶ πάντες σκανδαλισθήσονται
ἀλλ' οὐκ ἐγώ."
30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς "Ἀμὴν λέγω σοι ὅτι
σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ [⌜δὶς⌝1] ἀλέκτορα φωνῆσαι
τρίς με ἀπαρνήσῃ."
31 ὁ δὲ ἐκπερισσῶς ἐλάλει "Ἐὰν δέῃ με συναποθανεῖν σοι,
οὐ μή σε ἀπαρνήσομαι."
ὡσαύτως (δὲ) καὶ πάντες ἔλεγον.

1 (omit)

S. LUKE, Chapter XXII.

Christian Service. I.

25 ὁ δὲ εἶπεν αὐτοῖς
"Οἱ βασιλεῖς τῶν ἐθνῶν
κυριεύουσιν αὐτῶν
καὶ οἱ ἐξουσιάζοντες αὐτῶν [εὐεργέται καλοῦνται].
26 ὑμεῖς δὲ οὐχ οὕτως, †
ἀλλ' ὁ μείζων ἐν ὑμῖν
γινέσθω ὡς ⌜ὁ νεώτερος⌝1,
καὶ ὁ ἡγούμενος
ὡς ὁ ⌜διακονῶν⌝2.

27 [⌜τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος⌝3;] ἐγὼ ⌜δὲ⌝4 ἐν μέσῳ ὑμῶν ⌜εἰμὶ⌝5 ὡς ὁ διακονῶν ⊤6.

1 (μικρότερος) 2 (διάκονος μᾶλλον ἢ ὁ ἀνακείμενος) 3 (omit) 4 (γὰρ) 5 (ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ') 6 (+καὶ ὑμεῖς ηὐξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διάκονος)

"I bequeath you a kingdom." IV.

28 "Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ ⌜μου⌝1 βασιλείαν, 30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου,
καὶ ⌜καθήσθε⌝2 ἐπὶ ⊤3 θρόνων
⌜τὰς⌝4 δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

1 μου, (vel omit) 2 καθήσεσθε (vel καθέζησθε) 3 (+δώδεκα) 4 (omit)

Prediction of the Denial by S. Peter.

31 ⊤1 "[Σίμων ⌜Σίμων⌝2, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ⌜ἐπιστρέψας⌝3 στήρισον τοὺς ⌜ἀδελφούς⌝4 σου ⊤5.]"
33 ὁ δὲ εἶπεν αὐτῷ
"[Κύριε, μετὰ σοῦ ἕτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι."]
34 ὁ δὲ εἶπεν "Λέγω σοι, [Πέτρε,]
οὐ ⊤6 φωνήσει σήμερον ἀλέκτωρ
ἕως τρίς με ἀπαρνήσῃ [εἰδέναι]."

1 (+εἶπεν δὲ ὁ Κύριος) 2 (omit) 3 (ἐπίστρεψον καὶ) 4 (ὀφθαλμοὺς) 5 (+et rogate ne intretis in temptationem) 6 (+μὴ)

"Let him that hath no Money sell his Cloak and buy a Sword." IV.

35 Καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε;" οἱ δὲ εἶπαν "⌜Οὐθενός⌝1." 36 ⌜εἶπεν δὲ⌝2 αὐτοῖς "Ἀλλὰ

1 (Οὐδενός) 2 (ὁ δὲ εἶπεν)

S. MATTHEW.

25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν †
"Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν
καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
26 οὐχ οὕτως ἐστὶν ἐν ὑμῖν·
ἀλλ' ὃς ἂν θέλῃ ⌜ἐν ὑμῖν μέγας⌝[1] γενέσθαι †
ἔσται ὑμῶν διάκονος,
27 καὶ ὃς ἂν θέλῃ ⌜ἐν ὑμῖν εἶναι⌝[2] πρῶτος
ἔσται ὑμῶν δοῦλος·"

Doublet: xxiii. 11.

"ὁ δὲ μείζων ὑμῶν
ἔσται ὑμῶν διάκονος."

xx. 28 "ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου
οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."

1 μέγας ἐν ὑμῖν 2 εἶναι ὑμῶν

VARIOUS.

v. 25. If this passage belongs to the deutero-Mark, S. Luke's putting it here is no greater departure from S. Mark's order (which of course S. Matthew follows) than usual.

xix. 27—28.

27 τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ "Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;" 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

καθήσεσθε καὶ ⌜ὑμεῖς⌝[1] ἐπὶ δώδεκα θρόνους
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ."

1 αὐτοὶ

v. 30. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, "ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ," xiv. 15, "μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

xxvi. 31—35.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς "Πάντες [ὑμεῖς] σκανδαλισθήσεσθε
[ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γὰρ
Πατάξω τὸν ποιμένα,
καὶ διασκορπισθήσονται τὰ πρόβατα [τῆς ποίμνης]· †
32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν."

33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
"Εἰ πάντες σκανδαλισθήσονται [ἐν σοί],
ἐγὼ οὐ[δέποτε σκανδαλισθήσομαι]."
34 ἔφη αὐτῷ ὁ Ἰησοῦς "Ἀμὴν λέγω σοι ὅτι
[ἐν] ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ με." †
35 λέγει αὐτῷ ὁ [Πέτρος] "Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, †
οὐ μή σε ἀπαρνήσομαι."
ὁμοίως καὶ πάντες [οἱ μαθηταὶ] εἶπαν.

S. John xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ὑπάγεις;" ἀπεκρίθη Ἰησοῦς "Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον."]

37 λέγει αὐτῷ ὁ Πέτρος
"Κύριε, [διὰ τί οὐ δύναμαί σοι ἀκολουθεῖν ἄρτι;
τὴν ψυχήν μου ὑπὲρ σοῦ θήσω."]
38 ἀποκρίνεται Ἰησοῦς ["Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις;]

ἀμὴν ἀμὴν λέγω σοι,
οὐ μὴ ἀλέκτωρ φωνήσῃ
ἕως οὗ ἀρνήσῃ με τρίς."

v. 35. ἄτερ occurs in Luke xxii. 6, ἄτερ ὄχλου. In Luke x. 4, the Seventy were charged "Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα." In ix. 3, the Twelve were charged "μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν." A good example of S. Luke's careless editing or neglect of accuracy in details. On the meaning of the *logion* see "N.T. Problems" pp. 104—114. ὁ μὴ ἔχων = "the poor man," see Luke viii. 18 note.

S. MARK.

S. LUKE, Chapter XXII.

νῦν ὁ ἔχων βαλλάντιον ⌜ἀράτω⌝[3], ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων ⌜πωλησάτω⌝[4] τὸ ἱμάτιον αὐτοῦ καὶ ⌜ἀγορασάτω⌝[5] μάχαιραν. 37 λέγω γὰρ ⌜ὑμῖν⌝[6] ὅτι ⊤[7] τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό Καὶ μετὰ ⊤[8] ἀνόμων ἐλογίσθη[a]· καὶ ⌜γὰρ⌝[6] τὸ περὶ ἐμοῦ τέλος ἔχει." 38 οἱ δὲ εἶπαν "Κύριε, ἰδοὺ μάχαιραι ὧδε δύο." ὁ δὲ εἶπεν αὐτοῖς "⌜⌜Ἱκανόν ἐστιν⌝[9]."

3 (ἀρεῖ) 4 (πωλήσαι) 5 (ἀγοράσει) 6 (omit) 7 (+ἔτι) 8 (+τῶν) 9 (Ἀρκεῖ)

52. Midnight Scenes.

Conflation No. 30.

xiv. 26.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

xiv. 32—42.

32 Καὶ ἔρχονται εἰς χωρίον
οὗ τὸ ὄνομα Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ
"Καθίσατε ὧδε ἕως προσεύξωμαι."
33 καὶ παραλαμβάνει τὸν Πέτρον
καὶ ⌜τὸν⌝[1] Ἰάκωβον καὶ ⌜τὸν⌝[1] Ἰωάνην μετ' αὐτοῦ,
καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, 34 καὶ λέγει αὐτοῖς
"Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου·
μείνατε ὧδε καὶ γρηγορεῖτε."
35 καὶ ⌜προελθὼν⌝[2] μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
καὶ προσηύχετο
ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,
36 καὶ ἔλεγεν "Ἀββά ὁ πατήρ, πάντα δυνατά σοι·
παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·
ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ."
37 καὶ ἔρχεται

καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ

"Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· (1)
τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής."
39 καὶ πάλιν ἀπελθὼν προσηύξατο
(τὸν αὐτὸν λόγον εἰπών). (2)

40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας,
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι,
καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ.

1 omit 2 προσελθὼν

xxii. 39—65.

Gethsemane. I.

39 Καὶ ἐξελθὼν ⌜ἐπορεύθη⌝[1] [κατὰ τὸ ἔθος] εἰς τὸ Ὄρος τῶν Ἐλαιῶν· [ἠκολούθησαν δὲ αὐτῷ (καὶ) οἱ μαθηταί.

40 γενόμενος δὲ ἐπὶ ⌜τοῦ⌝[2] τόπου εἶπεν αὐτοῖς
"Προσεύχεσθε μὴ ⌜εἰσελθεῖν⌝[3] εἰς πειρασμόν."] (1)

41 καὶ αὐτὸς ⌜ἀπεσπάσθη⌝[4] ἀπ' αὐτῶν [ὡσεὶ λίθου βολήν],
καὶ [θεὶς τὰ γόνατα] προσηύχετο

42 λέγων "Πάτερ, ⌜εἰ βούλει
παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω⌝[5]." ⊤[6]
45 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἐλθὼν [πρὸς τοὺς μαθητὰς]
εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν αὐτοῖς
"⌜Τί⌝[2] καθεύδετε;
[ἀναστάντες] προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν."

1 (ἐπορεύετο) 2 (omit) 3 (εἰσέλθητε) 4 (ἀπεστάθη) 5 (μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω· εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ) 6 (+43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.)

[a] LXX. Is. liii. 12, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

S. MATTHEW.

v. 36c.

Matt. x. 34 (= Luke xii. 51), ["*μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.*"]

Matt. xxvi. 52, ["*ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.*"]

VARIOUS.

The agony in Gethsemane was a stumbling-block to the Stoics, who denied that a good man could ever be perturbed. Hence arose the explanation that it was an encounter with Satan, for which there is no warrant though it continues to this day. But all trace of agony has been removed from S. Luke's brief account, unless vv. 43, 44 be genuine.

Marcion's Gospel omitted Luke xxii. 49—51.

xxvi. 30.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

xxvi. 36—46.

36 Τότε ἔρχεται [μετ' αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
λεγόμενον Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς
"Καθίσατε αὐτοῦ ἕως [(οὗ) ἀπελθὼν ἐκεῖ] προσεύξωμαι."
37 καὶ παραλαβὼν τὸν Πέτρον
καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 38 τότε λέγει αὐτοῖς
"Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου·
μείνατε ὧδε καὶ γρηγορεῖτε [μετ' ἐμοῦ]."
39 καὶ ⌜προελθὼν⌝[1] μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
προσευχόμενος

καὶ λέγων "Πάτερ [μου], εἰ δυνατόν ἐστιν,
παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· †
πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ."
40 καὶ ἔρχεται [πρὸς τοὺς μαθητὰς]

καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
"[Οὕτως] οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι [μετ' ἐμοῦ];
41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ [εἰσ]έλθητε εἰς
πειρασμόν·
τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής."
42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο (λέγων) "Πάτερ μου,
εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω,
γενηθήτω τὸ θέλημά σου."
43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
44 [καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου]
τὸν αὐτὸν λόγον εἰπών [πάλιν]. (2)

1 προσελθὼν

S. John xviii. 1, 2.

1 [Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ
πέραν τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν κῆπος, εἰς ὃν
εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ᾔδει δὲ καὶ
Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις
συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.]

v. 40. The words are borrowed from below, v. 46.

S. John xviii. 11b.

11 "*τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;*"

v. 42c. Cf. Matt. vi. 10, *γενηθήτω τὸ θέλημά σου*, a petition of the Lord's Prayer which is not found in S. Luke, nevertheless S. Luke has assimilated it to the Prayer, a proof that this petition was well known in the Western churches.

S. MARK.

41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
"Καθεύδετε (τὸ) λοιπὸν καὶ ἀναπαύεσθε·
⌜ἀπέχει⌝3· ⌜ἦλθεν⌝4 ἡ ὥρα,
ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν·
ἰδοὺ ὁ παραδιδούς με ἤγγικεν."

3 (ἐπέχει *vel* ἄπαξ *vel* ἀπέχει τὸ τέλος) 4 (καὶ)

xiv. 43—50.

43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
* παραγίνεται [(ὁ)] Ἰούδας εἷς τῶν δώδεκα
καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων
παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. (1)
44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων
"Ὃν ἂν φιλήσω αὐτός ἐστιν·
κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς."

45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει
"Ῥαββεί," καὶ κατεφίλησεν αὐτόν.
* * * * * * * *
46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
καὶ ἐκράτησαν αὐτόν.

47 εἷς δέ (τις) τῶν παρεστηκότων
σπασάμενος τὴν μάχαιραν
ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον.

48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς

"Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς
ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ⌜ἐκρατήσατέ⌝1 με·
ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί."

50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

1 ἐκρατεῖτέ

S. LUKE, Chapter XXII.

The Arrest. I.

47 Ἔτι ⊤1 αὐτοῦ λαλοῦντος
ἰδοὺ ὄχλος ⊤2, καὶ ὁ [⌜λεγόμενος⌝3] Ἰούδας ⊤4 εἷς τῶν
δώδεκα †
[⌜προήρχετο⌝5 αὐτούς, καὶ] ⌜ἤγγισεν⌝6 τῷ Ἰησοῦ
⌜φιλῆσαι⌝7 αὐτόν. ⊤8
48 Ἰησοῦς δὲ εἶπεν ⌜αὐτῷ⌝9

1 (+δὲ) 2 (+πολὺς) 3 (καλούμενος) 4 (+Ἰσκαριὼθ) 5 (προῆγεν) 6 (ἐγγίσας) 7 (ἐφίλησεν) 8 (+τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς "Ὃν ἂν φιλήσω αὐτός ἐστιν") 9 (τῷ Ἰούδᾳ)

"Betrayest thou the Son of Man with a Kiss?" IV.

"Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;"

"Shall we smite with the Sword?" IV.

49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ⌜ἐσόμενον⌝1 εἶπαν "Κύριε, εἰ
πατάξομεν ἐν μαχαίρῃ;"

1 (γενόμενον)

Continuation of I.

50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν } †
τοῦ ἀρχιερέως τὸν δοῦλον
καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ [τὸ δεξιόν].

Malchus's Ear healed. IV.

51 ἀποκριθεὶς δὲ (ὁ) Ἰησοῦς εἶπεν "Ἐᾶτε ἕως τούτου·" καὶ
⌜ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν⌝1.

1 (ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

Continuation of I.

52 εἶπεν δὲ Ἰησοῦς [πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν
ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους] (1)
"Ὡς ἐπὶ λῃστὴν ⌜ἐξήλθατε⌝1 μετὰ μαχαιρῶν καὶ ξύλων;
53 ⊤2 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν
ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ·

1 (ἐξεληλύθατε) 2 (+τὸ)

S. MATTHEW.

45 τότε ἔρχεται [πρὸς τοὺς μαθητὰς] καὶ λέγει αὐτοῖς
"Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε·
ἰδοὺ [T2] ἤγγικεν ἡ ὥρα
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται †
εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν·
ἰδοὺ ἤγγικεν ὁ παραδιδούς με. †"

2 +γὰρ

xxvi. 47—56.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος
ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν †
καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων [τοῦ λαοῦ].
48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †
"Ὃν ἂν φιλήσω αὐτός ἐστιν·
κρατήσατε αὐτόν."
49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν †
"[Χαῖρε,] ῥαββεί·" καὶ κατεφίλησεν αὐτόν.
50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Ἑταῖρε, ἐφ' ὃ πάρει."
τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
καὶ ἐκράτησαν αὐτόν.

51 καὶ [ἰδοὺ] εἷς τῶν [μετὰ Ἰησοῦ]
[ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
ἀφεῖλεν αὐτοῦ τὸ ὠτίον.
52 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀπόστρεψον τὴν μάχαιράν σου εἰς
τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
ἀπολοῦνται· 53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα
μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;
54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;"

55 [Ἐν ἐκείνῃ τῇ ὥρᾳ] εἶπεν ὁ Ἰησοῦς [τοῖς ὄχλοις] †
"Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
συλλαβεῖν με; καθ' ἡμέραν
ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. †
56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ
[τῶν προφητῶν]."
Τότε [οἱ μαθηταὶ] [T1] πάντες ἀφέντες αὐτὸν ἔφυγον. †

1 +αὐτοῦ

VARIOUS.

v. 47. Cf. Acts i. 16, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν.

S. John xviii. 3—11.

3 [ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων
καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν
καὶ λαμπάδων καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα
τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς "Τίνα
ζητεῖτε;" 5 ἀπεκρίθησαν αὐτῷ "Ἰησοῦν τὸν Ναζωραῖον."
λέγει αὐτοῖς "Ἐγώ εἰμι." ἱστήκει δὲ καὶ Ἰούδας ὁ παρα-
διδοὺς αὐτὸν μετ' αὐτῶν. 6 ὡς οὖν εἶπεν αὐτοῖς "Ἐγώ
εἰμι," ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. 7 πάλιν
οὖν ἐπηρώτησεν αὐτούς "Τίνα ζητεῖτε;" οἱ δὲ εἶπαν "Ἰησοῦν
τὸν Ναζωραῖον." 8 ἀπεκρίθη Ἰησοῦς "Εἶπον ὑμῖν ὅτι ἐγώ
εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·" 9 ἵνα
πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι "Οὓς δέδωκάς μοι οὐκ
ἀπώλεσα ἐξ αὐτῶν οὐδένα."

10 Σίμων οὖν Πέτρος]
ἔχων μάχαιραν εἵλκυσεν αὐτὴν
καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον [τὸ δεξιόν.
ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος].
11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
"Βάλε τὴν μάχαιραν εἰς τὴν θήκην·
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;"
(Cf. Matt. xxvi. 39, 42.)

v. 52. The "captains of the temple" are mentioned by S. Luke only (xxii. 4, Acts iv. 1, v. 24, 26). Strictly speaking there was only one "captain of the temple." He came next in dignity to the High Priest. We have remarked above (ii. 22) that S. Luke, being a Gentile, was imperfectly acquainted with Jewish legal details. As in this case he uses the plural in the Gospel, but the singular in the Acts of the Apostles, we may perhaps infer that his knowledge had increased.

S. MARK.

S. LUKE, Chapter XXII.

"This is your Hour." IV.

"ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ⌜ἡ⌝[1] ἐξουσία τοῦ σκότους."

1 (omit)

S. Peter's Denials. I.

xxii. 54—65.

Introduction.

54 Συλλαβόντες δὲ αὐτὸν [ἤγαγον ⌜καὶ⌝] εἰσήγαγον⌝[1]
εἰς [⌜τὴν οἰκίαν⌝[2]] τοῦ ἀρχιερέως·

ὁ δὲ Πέτρος ἠκολούθει ⊤[3] μακρόθεν.
55 [⌜περι⌝[1]αψάντων δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς
[καὶ ⌜συν⌝[4]καθισάντων] ἐκάθητο [ὁ Πέτρος ⌜μέσος⌝[5] αὐτῶν].

1 (omit) 2 (τὸν οἶκον) 3 (+ἀπὸ) 4 (περι-) 5 (μετ')

xiv. 53, 54.

53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν
πρὸς τὸν ἀρχιερέα,
καὶ συνέρχονται ⊤[1] πάντες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.
54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ †
ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
καὶ ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν
καὶ θερμαινόμενος πρὸς τὸ φῶς.

1 +αὐτῷ

N.B. S. Luke's inversion of order.

xiv. 66—72.

First Denial.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις
καθήμενον πρὸς τὸ φῶς[a] †
καὶ ἀτενίσασα[b] αὐτῷ εἶπεν
"Καὶ οὗτος σὺν αὐτῷ ἦν."
57 ὁ δὲ ἠρνήσατο ⊤[1] λέγων
"Οὐκ οἶδα αὐτόν, [⌜γύναι⌝[2]]."

1 (+αὐτὸν) 2 (omit)

66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον
ἐμβλέψασα αὐτῷ λέγει
"Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ." (1)
68 ὁ δὲ ἠρνήσατο λέγων
"Οὔτε οἶδα οὔτε ἐπίσταμαι· σὺ τί λέγεις;"

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. ⊤[1]

Second Denial.

58 καὶ [μετὰ βραχὺ] ἕτερος ἰδὼν αὐτὸν
⌜ἔφη
"Καὶ σὺ ἐξ αὐτῶν εἶ⌝[1]."
ὁ δὲ ⌜Πέτρος⌝[2] ⌜ἔφη⌝[3]
"[⌜Ἄνθρωπε,⌝] οὐκ εἰμί."

1 (εἶπεν τὸ αὐτό) 2 (omit) 3 (εἶπεν)

69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν
⌜ἤρξατο πάλιν λέγειν⌝[2] τοῖς παρεστῶσιν ὅτι
"Οὗτος ἐξ αὐτῶν ἐστίν."
70 ὁ δὲ πάλιν ἠρνεῖτο.
* * * *

1 (+καὶ ἀλέκτωρ ἐφώνησεν) 2 εἶπεν

καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ

Third Denial.

59 καὶ [⌜διαστάσης⌝[1] ὡσεὶ ὥρας μιᾶς] ἄλλος τις [διισχυρίζετο] ⌜λέγων⌝[2]
"Ἐπ' ἀληθείας ⊤[3] καὶ οὗτος μετ' αὐτοῦ ἦν,
καὶ γὰρ Γαλιλαῖός ἐστιν."
60 εἶπεν δὲ ὁ Πέτρος
"[⌜Ἄνθρωπε,⌝] οὐκ οἶδα ὃ λέγεις."

1 (διαστήσας) 2 (omit) 3 (+λέγω)

"Ἀληθῶς * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ."
71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι
"Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε."

[a] Mark xiv. 54. [b] ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

S. MATTHEW.

VARIOUS.

v. 53c. Cf. ἡ ὥρα μου John ii. 4, ἡ ὥρα αὐτοῦ John vii. 30, viii. 20, xiii. 1, ἡ ὥρα αὐτῆς John xvi. 21.

The second and third denials seem to belong to the deutero-Mark; in the proto-Mark either "thrice" was omitted or sufficiently fulfilled by the three-fold form of the denial in Mark xiv. 68. Anyhow S. Luke seems to have drawn upon new sources or conflated them with the old. Perhaps "thrice," both in the prediction and in the fulfilment, was imported into the deutero-Mark from S. John's oral teaching.

xxvi. 57, 58.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον †
πρὸς [Καιάφαν] τὸν ἀρχιερέα,
ὅπου * * *
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. †
58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,
καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν †
[ἰδεῖν τὸ τέλος].

N.B. S. Luke's inversion of order.

xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ·
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα
"Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλειλαίου." †
70 ὁ δὲ ἠρνήσατο [ἔμπροσθεν πάντων] λέγων
"Οὐκ οἶδα τί λέγεις."

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα
εἶδεν αὐτὸν ἄλλη †
καὶ λέγει τοῖς ἐκεῖ
"Οὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου]." (1)
72 καὶ πάλιν ἠρνήσατο [μετὰ ὅρκου] ὅτι
"Οὐκ οἶδα τὸν ἄνθρωπον."

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἑστῶτες εἶπον τῷ Πέτρῳ
"Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ λαλιά σου ⌜δῆλόν σε ποιεῖ⌝[1]."
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι
"Οὐκ οἶδα τὸν ἄνθρωπον."

1 (ὁμοιάζει)

S. John xviii. 12—16, 18, 17, 25—27.

12 [Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καιάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.]
18 ἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος.
17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός

"Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;"
λέγει ἐκεῖνος
"Οὐκ εἰμί."

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος.

εἶπον οὖν αὐτῷ
"Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;"
ἠρνήσατο ἐκεῖνος καὶ εἶπεν
"Οὐκ εἰμί."

26 λέγει [εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον
"Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;"]
27 πάλιν οὖν ἠρνήσατο Πέτρος·

S. MARK.

72 καὶ εὐθὺς ⌜ἐκ δευτέρου⌝[1] ἀλέκτωρ ἐφώνησεν·

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι †
"Πρὶν ἀλέκτορα ⌜δὶς⌝[1] φωνῆσαι τρίς με ἀπαρνήσῃ."

καὶ ? * * ? ἐπιβαλὼν ἔκλαιεν. ? * ?
1 (omit)

xiv. 65.

65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ
καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον (5)
καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ
"Προφήτευσον" * * * * *,
καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

⌜S. LUKE, Chapter XXII.

Conclusion.

καὶ παραχρῆμα [ἔτι λαλοῦντος αὐτοῦ] ἐφώνησεν ἀλέκτωρ. †
61 [καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,]
καὶ ὑπεμνήσθη ⌜ὁ Πέτρος⌝[1] τοῦ ⌜ῥήματος⌝[2]
τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι
"Πρὶν [3] ἀλέκτορα φωνῆσαι [⌜σήμερον⌝[1]] ἀπαρνήσῃ με τρίς." †

62 (καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.[a])
1 (omit) 2 (λόγου) 3 (+ἢ)

Mockery by the Levitical Police.

63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν] ἐνέπαιζον αὐτῷ
[δέροντες], 64 καὶ περικαλύψαντες ⌜αὐτὸν
ἐπηρώτων λέγοντες⌝[1]
"Προφήτευσον, τίς ἐστιν ὁ παίσας σε;"
65 [καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.]
1 (αὐτοῦ τὸ πρόσωπον ἔτυπτον καὶ ἔλεγον)

53. Good Friday.

Conflation No. 31.

S. MARK.

N.B. S. Luke's inversion of order.

xiv. 55—64 (scrap).

55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον·
56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ,
καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
57 καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες
58 ὅτι "Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι
'Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον
καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·'"
59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
λέγων "Οὐκ ἀποκρίνῃ οὐδέν;
τί οὗτοί σου καταμαρτυροῦσιν;"
61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν.
πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ
"Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;" (1)

62 ὁ δὲ Ἰησοῦς εἶπεν "Ἐγώ εἰμι, (2)
καὶ ὄψεσθε τὸν ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ (3)
ἐκ ΔΕΞΙΩΝ ΚΑΘΗΜΕΝΟΝ τῆς δυνάμεως (4)
καὶ ἐρχόμενον ΜΕΤΑ ΤΩΝ ΝΕΦΕΛΩΝ ΤΟΥ ΟΥΡΑΝΟΥ."

63 ὁ δὲ ἀρχιερεὺς διαρήξας τοὺς χιτῶνας αὐτοῦ λέγει
"Τί ἔτι χρείαν ἔχομεν μαρτύρων;
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται;"
οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

S. LUKE, Chapter XXII.

The Trial. I.

xxii. 66—71.

66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,]

λέγοντες
"Εἰ σὺ εἶ ὁ χριστός, [εἰπὸν ἡμῖν.]" (1)
67 εἶπεν δὲ αὐτοῖς "[Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύ-
σητε· 68 ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε·[1].
69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ ΥΙΟC ΤΟΥ ΑΝΘΡΩΠΟΥ (3)
ΚΑΘΗΜΕΝΟC ἐκ ΔΕΞΙΩΝ[b] τῆς δυνάμεως [τοῦ θεοῦ]." (4)
70 [εἶπαν δὲ πάντες] "Σὺ [οὖν] εἶ ὁ υἱὸς τοῦ θεοῦ;" (1)
ὁ δὲ [πρὸς αὐτοὺς] ἔφη "[Ὑμεῖς λέγετε ὅτι] ἐγώ
⌜εἰμι.⌝[2]" [c] (2)

71 οἱ δὲ εἶπαν
"Τί ἔτι ἔχομεν μαρτυρίας χρείαν; †
[αὐτοὶ γὰρ] ἠκούσαμεν [ἀπὸ τοῦ στόματος αὐτοῦ]."
1 (+μοὶ ἢ ἀπολύσητε) 2 εἰμι;

[a] If this verse be genuine its agreement with S. Matthew against S. Mark is most perplexing. If it be spurious, S. Matthew's πικρῶς is a translation of S. Mark's obscure word ἐπιβαλών.

[b] LXX. Dan. vii. 13, ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Ps. cx. 1, Κάθου ἐκ δεξιῶν μου.

S. MATTHEW.

καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος ὅτι
"Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με." †

καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

xxvi. 67.

67 Τότε ἐνέπτυσαν εἰς [τὸ πρόσωπον (5)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
"Προφήτευσον [ἡμῖν, χριστέ,] τίς ἐστιν ὁ παίσας σε;" †

N.B. S. Luke's inversion of order.

xxvi. 59—66.

59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον †
ἐζήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †
ὅπως αὐτὸν θανατώσωσιν, † 60 καὶ οὐχ εὗρον
πολλῶν προσελθόντων ψευδομαρτύρων.

ὕστερον δὲ προσελθόντες [δύο] 61 εἶπαν
"Οὗτος ἔφη
'Δύναμαι καταλῦσαι τὸν ναὸν [τοῦ θεοῦ]
καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.'"

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ
"Οὐδὲν ἀποκρίνῃ; †
τί οὗτοί σου καταμαρτυροῦσιν;"
63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.
καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ ["Ἐξορκίζω σε
κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς
εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ."
64 λέγει αὐτῷ ὁ Ἰησοῦς "Σὺ ⌜εἶπας·⌝[1] [πλὴν λέγω ὑμῖν, †
ἀπ' ἄρτι] ὄψεσθε τὸν ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ
ΚΑΘΗΜΕΝΟΝ ἐΚ ΔΕΞΙΩΝ τῆς δυνάμεως †
καὶ ἐΡΧΟΜΕΝΟΝ ἐΠΙ ΤΩΝ ΝΕΦΕΛΩΝ ΤΟΥ ΟΥΡΑΝΟΥ."

65 τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων
"[Ἐβλασφήμησεν·] τί ἔτι χρείαν ἔχομεν μαρτύρων;
[ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν· 66 τί ὑμῖν δοκεῖ;"
οἱ δὲ [ἀποκριθέντες] εἶπαν "Ἔνοχος θανάτου ἐστίν." †

1 εἶπας;

VARIOUS.

καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

v. 61. For ἐμβλέπω see xx. 17 note.

v. 63. συνέχω occurs nine times in S. Luke, once in S. Matt. and twice in S. Paul.

v. 65. Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως.

S. John omits the whole of our Lord's examination before the Jews except the preliminary questions put by Hannas, perhaps because the official examination of witnesses (ἀνάκρισις) was done with closed doors and S. John did not hear it. S. Mark and S. Matthew give a brief account of the ἀνάκρισις, S. Luke gives us the formal trial before the Sanhedrin next morning at which the results of the ἀνάκρισις would be reproduced under oath and then sentence passed. S. Luke has done this by misplacing, as usual, a scrap of the deutero-Mark. He does not make it as clear, as the other Gospels do, that our Lord was condemned and executed on the charge of blasphemy, which was punishable by death under Jewish law, but was no crime at all under Roman law.

[c] LXX. Numb. xv. 30, καὶ ψυχὴ ἥτις ποιήσει ἐν χειρὶ ὑπερηφανίας...τὸν θεὸν οὗτος παροξύνει· ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς. Lev. xxiv. 15, Ἄνθρωπος ὃς ἐὰν καταράσηται θεόν, ἁμαρτίαν λήμψεται, 16 ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω.

S. MARK.

xv. 1—15.

1 Καὶ εὐθὺς πρωὶ συμβούλιον ποιήσαντες
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων
καὶ ὅλον (1) τὸ συνέδριον
δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ.

2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος *
"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει "Σὺ ⌜λέγεις.⌝[1]"

1 λέγεις;

S. LUKE, Chapter XXIII.

Pilate. I.

1 Καὶ ⌜ἀναστὰν⌝[1]
⌜ἅπαν τὸ πλῆθος αὐτῶν⌝[2]

ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.

1 (ἀναστάντες) 2 (omit)

The Accusation before Pilate. IV.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες "Τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν ⊤[1] καὶ κωλύοντα φόρους Καίσαρι διδόναι ⊤[2] καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι."

1 (+καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας) 2 (+καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα Marcion)

Continuation of I.

3 ὁ δὲ Πειλᾶτος ⊤[1] ἠρώτησεν αὐτὸν λέγων †
"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη "Σὺ λέγεις."

1 (+ἐπ-)

The mission to Herod. IV.

4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους "Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ." 5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι "Ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς ⌜Ἰουδαίας⌝[1], ⌜καὶ⌝[2] ἀρξάμενος ἀπὸ τῆς Γαλειλαίας ἕως ὧδε ⊤[3]." 6 Πειλᾶτος δὲ ἀκούσας ⊤[4] ἐπηρώτησεν εἰ ⌜ὁ ἄνθρωπος Γαλειλαῖός⌝[5] ἐστιν, 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν ⌜πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν⌝[6] ἐν Ἰεροσολύμοις ἐν ⌜ταύταις⌝[7] ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 ἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ⊤[8] ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ⊤[9] ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. 12 ⌜Ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.⌝[10]

1 (γῆς) 2 (omit) 3 (+et filios nostros et uxores avertit a nobis, non enim baptizantur sicut et nos, nec se mundant) 4 (+τὴν Γαλειλαίαν) 5 (ἀπὸ τῆς Γαλειλαίας ὁ ἄνθρωπος) 6 (τῷ Ἡρῴδῃ ὄντι αὐτῷ) 7 (ἐκείναις) 8 +καὶ 9 (+αὐτὸν) 10 (ὄντες δὲ ἐν ἀηδίᾳ ὁ Πειλᾶτος καὶ ὁ Ἡρῴδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ)

S. MATTHEW.

xxvii. 1, 2, 11—26.

1 Πρωίας δὲ γενομένης συμβούλιον ἔλαβον
πάντες (1) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * *
κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν]·
2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν ⊤1 Πειλάτῳ
[τῷ ἡγεμόνι].

1 (+Ποντίῳ)

Here follows the repentance of Judas = Acts i. 18—19.

11 [Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·]

καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων
"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
ὁ δὲ [Ἰησοῦς] ἔφη ⊤1 "Σὺ ⌜λέγεις.⌝2"

1 +αὐτῷ 2 λέγεις;

VARIOUS.

S. John xviii. 28ª, 29, 33, 37ᵇ, 39, 40, 38, xix. 9, 6.

[28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωί·

29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καί φησιν
"Τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου;" 33 Εἰσ-
ῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώ-
νησεν τὸν Ἰησοῦν] καὶ εἶπεν αὐτῷ
"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" κ.τ.λ.
37 ἀπεκρίθη ὁ Ἰησοῦς "Σὺ λέγεις [ὅτι βασιλεύς ⌜εἰμι⌝.1"]

1 εἰμι;

The Jews by consent of the Romans possessed *judicium* or the right to try criminals and sentence them according to Mosaic law. They could not however carry out capital sentences (John xviii. 31). In all cases of death Pilate must sign the death warrant and his soldiers must execute it. Still it would be unconstitutional for Pilate to refuse to do this without good reason. Hence the Jews stand on their rights, and although they vaguely talk about sedition they do not deign to prove it. They wrest from Pilate the consent which he was so loath to give. Our Lord was finally crucified by Romans but on the original sentence of the Sanhedrin.

v. 6. If the coolness between Pilate and Herod arose when Pilate "mingled the blood of some of Herod's subjects with their sacrifices" (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

v. 11. The phrase *ἐσθὴς λαμπρά* is used only by S. Luke and S. James, *ἔχθρα* by S. Paul and S. James. In Mark xv. 17 (= Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (= Matt. xxvii. 14, cf. John xix. 9).

S. MARK.

3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά.
4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν (λέγων)
"Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν."
5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,
ὥστε θαυμάζειν τὸν Πειλᾶτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν
αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο.
7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων
"Θέλετε ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων;"
10 ἐγίνωσκεν γὰρ ὅτι
διὰ φθόνον παραδεδώκεισαν αὐτὸν (οἱ ἀρχιερεῖς).

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον

ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς

"Τί οὖν ποιήσω (ὃν) λέγετε τὸν βασιλέα τῶν Ἰουδαίων;"
13 οἱ δὲ πάλιν ἔκραξαν "Σταύρωσον αὐτόν."
14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς "Τί γὰρ ἐποίησεν κακόν;" †

οἱ δὲ περισσῶς ἔκραξαν "Σταύρωσον αὐτόν."
15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι

ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,

καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

(Here follows the mockery by the soldiers.)

S. LUKE, Chapter XXIII.

Examination before Pilate. IV.

13 Πειλᾶτος δὲ ⌜συνκαλεσάμενος⌝[1] τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ ⊤[2] τὸν λαὸν 14 εἶπεν πρὸς αὐτούς "⌜Προσ-⌝[3] ηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, ⌜καὶ ἰδοὺ ἐγὼ⌝[4] ἐνώπιον ὑμῶν ἀνακρίνας ⌜οὐθὲν⌝[5] εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρῴδης, ⌜ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς⌝[6]· καὶ ⌜ἰδοὺ⌝[7] οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ· 16 παιδεύσας οὖν αὐτὸν ἀπολύσω." ⊤[8] 18 ἀνέκραγον δὲ παμπληθεὶ λέγοντες "Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·" 19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον ⌜βληθεὶς⌝[9] ⌜ἐν τῇ φυλακῇ⌝[10].

1 (συνκαλέσας) 2 (+πάντα) 3 (Κατ-) 4 (κἀγὼ δὲ) 5 (οὐδὲν) 6 (ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν) 7 (omit) 8 (+17 ἀνάγκην δὲ εἶχεν κατὰ ἑορτὴν ἀπολύειν αὐτοῖς ἕνα) 9 (βεβλημένος) 10 (εἰς φυλακήν)

Continuation of I.

20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν ⌜αὐτοῖς⌝[1],
θέλων ἀπολῦσαι
τὸν Ἰησοῦν.

21 οἱ δὲ ἐπεφώνουν ⌜λέγοντες⌝[1] "Σταύρου [σταύρου] αὐτόν."
22 ὁ δὲ [τρίτον] εἶπεν πρὸς αὐτούς "Τί γὰρ κακὸν ἐποίησεν οὗτος; [⌜οὐδὲν αἴτιον⌝[2] θανάτου ⌜εὗρον⌝[3] ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.]" 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν ⌜σταυρωθῆναι⌝[4], [καὶ κατίσχυον αἱ φωναὶ αὐτῶν[a] ⊤[5].] 24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·

25 ἀπέλυσεν δὲ τὸν [⌜διὰ στάσιν καὶ φόνον⌝[6] βεβλημένον
εἰς φυλακὴν ὃν ᾐτοῦντο,]
τὸν δὲ Ἰησοῦν παρέδωκεν [τῷ θελήματι αὐτῶν].

1 (omit) 2 (οὐδεμίαν αἰτίαν) 3 (εὑρίσκω) 4 σταυρῶσαι 5 (+καὶ τῶν ἀρχιερέων) 6 (ἕνεκα φόνου)

[a] Cf. Acts xiii. 28, "καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες ᾐτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν." Cf. Acts iii. 13, iv. 27; 1 Tim. vi. 13.

S. MATTHEW.

12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.
13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †
"Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;"
14 καὶ οὐκ ἀπεκρίθη [αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα],
ὥστε θαυμάζειν τὸν ἡγεμόνα [λίαν].

15 Κατὰ δὲ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύειν
ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. †
16 εἶχον δὲ τότε δέσμιον [ἐπίσημον] λεγόμενον ⌜1 Βαρ-
αββᾶν.

1 (+Ἰησοῦν)

17 [συνηγμένων οὖν αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
"[Τίνα] θέλετε ἀπολύσω ὑμῖν,
[⌜τὸν⌝1 Βαραββᾶν ἢ Ἰησοῦν] τὸν [λεγόμενον] Χριστόν;"
18 ᾔδει γὰρ ὅτι
διὰ φθόνον παρέδωκαν αὐτόν.
19 [Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν
ἡ γυνὴ αὐτοῦ λέγουσα "Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ
γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν."]
20 Οἱ δὲ ἀρχιερεῖς [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς
ὄχλους
ἵνα αἰτήσωνται τὸν Βαραββᾶν [τὸν δὲ Ἰησοῦν ἀπολέ-
σωσιν].
21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
"[Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;" οἱ δὲ εἶπαν
"Τὸν Βαραββᾶν." 22 λέγει αὐτοῖς ὁ Πειλᾶτος]
"Τί οὖν ποιήσω [Ἰησοῦν] τὸν λεγόμενον Χριστόν;"
λέγουσιν [πάντες] "Σταυρωθήτω."
23 ὁ δὲ ἔφη "Τί γὰρ κακὸν ἐποίησεν;"

οἱ δὲ περισσῶς ἔκραζον [λέγοντες] "Σταυρωθήτω."
24 [ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνε-
ται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων
"Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε." 25 καὶ ἀπο-
κριθεὶς πᾶς ὁ λαὸς εἶπεν "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα
ἡμῶν."]
26 τότε
ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,

τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. †
1 (Ἰησοῦν)

(Here follows the mockery by the soldiers.)

VARIOUS.

S. John xix. 9 ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

39 ..."ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν
τῷ πάσχα·

βούλεσθε οὖν ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων;"

40 ἐκραύγασαν οὖν πάλιν λέγοντες "Μὴ τοῦτον ἀλλὰ τὸν
Βαραββᾶν." ἦν δὲ ὁ Βαραββᾶς λῃστής.

38 καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους,
καὶ λέγει αὐτοῖς "Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν·"
xix. 6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται
ἐκραύγασαν λέγοντες "Σταύρωσον σταύρωσον."

S. MARK. S. LUKE, Chapter XXIII.

xv. 20b—41.

20 Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν·
21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον

ἐρχόμενον ἀπ᾽ ἀγροῦ,
τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου,
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

The Crucifixion. (I.)

26 Καὶ ὡς ⌜ἀπήγαγον⌝1 αὐτόν,
ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ᾽ ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν ὄπισθεν τοῦ Ἰησοῦ].

1 ἀπῆγον

"Weep not for Me, but weep for yourselves." (IV.)

27 Ἠκολούθει δὲ αὐτῷ ⌜πολὺ⌝1 πλῆθος τοῦ λαοῦ καὶ ⌜γυναικῶν⌝2 αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεὶς δὲ πρὸς αὐτὰς ⊤3 Ἰησοῦς εἶπεν "Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ⌜ἐπ᾽⌝4 ἐμέ· ⊤5 ⌜πλὴν⌝6 ⌜ἐφ᾽⌝4 ἑαυτὰς κλαίετε καὶ ⌜ἐπὶ⌝4 τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ ⌜ἔρχονται⌝7 ἡμέραι ἐν αἷς ἐροῦσιν 'Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.' 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν 'Πέσατε ἐφ᾽ ἡμᾶς,' καὶ τοῖς βουνοῖς 'Καλύψατε ἡμᾶς[a].' 31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί ⌜γένηται⌝8;"

1 (τὸ) 2 (γυναῖκες) 3 (+ὁ) 4 (omit) 5 (+μηδὲ πενθεῖτε) 6 (ἀλλ᾽) 7 (ἐλεύσονται) 8 (γενήσεται)

Two Malefactors led with Him. (IV.)

32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο ⊤1 σὺν αὐτῷ ἀναιρεθῆναι.

1 (+Ioathas et Maggatras)

Continuation of I.

33 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον
τὸν ⌜καλούμενον⌝1 Κρανίον,

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθὰν τόπον,
ὅ ἐστιν ⌜μεθερμηνευόμενος⌝1 Κρανίου Τόπος,
23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον,
ὃς δὲ οὐκ ἔλαβεν.
24 καὶ σταυροῦσιν αὐτὸν
καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ,
βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ. } (1)
25 ἦν δὲ ὥρα ⌜τρίτη⌝2 καὶ ⌜ἐσταύρωσαν⌝3 αὐτόν. (2)

1 μεθερμηνευόμενον 2 (ἕκτη) 3 (ἐφύλασσον)

[ἐκεῖ] ἐσταύρωσαν αὐτὸν
καὶ τοὺς κακούργους ⊤2,
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ⌜ἀριστερῶν⌝3. } (4)
34 ⊤4 ⌜Διαμεριζόμενοι⌝5 δὲ τὰ ἱμάτια αὐτοῦ } (1)
⌜ἔβαλον⌝6 κλῆρον[b].

1 (λεγόμενον) 2 (+ὁμοῦ) 3 (εὐωνύμων) 4 (+ὁ δὲ Ἰησοῦς ἔλεγεν "Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν") 5 (διεμερίζοντο) 6 (βαλόντες)

[a] LXX. Hos. x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ᾽ ἡμᾶς."

S. MATTHEW.

xxvii. 31ᵇ—56.

31 καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
32 [Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον] Κυρηναῖον ⸢τ1⸣
[ὀνόματι] Σίμωνα· †
τοῦτον ἠγγάρευσαν
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
1 (+εἰς ἀπάντησιν αὐτοῦ)

33 Καὶ ἐλθόντες εἰς τόπον [λεγόμενον] Γολγοθά, †
ὅ ἐστιν Κρανίου Τόπος λεγόμενος, †
34 ἔδωκαν αὐτῷ [πιεῖν] ⸢οἶνον⸣1 μετὰ χολῆς μεμιγμένον· †
καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν.
35 σταυρώσαντες δὲ αὐτὸν
διεμερίσαντο τὰ ἱμάτια αὐτοῦ
βάλλοντες κλῆρον,
1 (ὅξος)

VARIOUS.

v. 31ᵇ. For the Homeric subjunctive cf. Luke xi. 5, "Τίς ἐξ ὑμῶν ἕξει φίλον.....καὶ εἴπῃ αὐτῷ ;"

v. 32. ἀναιρεῖν is used by S. Luke xxii. 2, and nineteen times in the Acts. It is used once by S. Matt. and once by S. Paul.

v. 33. Cf. Heb. xiii. 12, διὸ καὶ Ἰησοῦς.....ἔξω τῆς πύλης ἔπαθεν. What is commonly called Gordon's Calvary is most probably the true site of the crucifixion. The traditional Church of the Holy Sepulchre can hardly be the place, for it was almost certainly within the walls. The uprights of three or more crosses were probably permanent structures on Calvary: a condemned prisoner merely carried the cross-bar, which was movable.

S. John xix. 14ᵃ, 16ᵇ—18, 23, 24, 19.

[14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. (2) 16 Παρέ-
λαβον οὖν τὸν Ἰησοῦν· 17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται
Ἑβραϊστὶ Γολγοθά, 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ
μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ (4)
τὸν Ἰησοῦν...23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν
τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν
τέσσερα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν
χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν
ὑφαντὸς δι' ὅλου· 24 εἶπαν οὖν πρὸς ἀλλήλους "Μὴ (1)
σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος
ἔσται·" ἵνα ἡ γραφὴ πληρωθῇ
Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.....

ᵇ LXX. Ps. xxii. 19, διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

S. MARK.

26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
ἐπιγεγραμμένη
"Ὁ βασιλεὺς τῶν Ἰουδαίων *." } (3)

27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς,
ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ [T4]. } (4)

29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
ΚΙΝΟΥΝΤΕΣ ΤΑΣ ΚΕΦΑΛΑΣ αὐτῶν καὶ λέγοντες
"Οὐὰ ὁ καταλύων τὸν ναὸν
καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,
30 σῶσον σεαυτὸν
καταβὰς ἀπὸ τοῦ σταυροῦ."
31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
μετὰ τῶν γραμματέων ἔλεγον
"Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·
32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ * } (5)
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
ἵνα ἴδωμεν καὶ πιστεύσωμεν."

καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ
ὠνείδιζον αὐτόν.

4 (+28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα ΚΑΙ ΜΕΤ' ΑΝΟΜΩΝ (*vel* νεκρῶν) ΕΛΟΓΙΣΘΗ)

33 Καὶ γενομένης ὥρας ἕκτης
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν
ἕως ὥρας ἐνάτης.
34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ

"Ἐλωί ἐλωὶ λαμὰ σαβαχθανεί;"
ὅ ἐστιν μεθερμηνευόμενον
"Ὁ θεός μου (ὁ θεός μου), εἰς τί ⌜ἐγκατέλιπές⌝[1] με;"
35 καί τινες τῶν ⌜παρεστηκότων⌝[2] ἀκούσαντες ἔλεγον
"Ἴδε Ἠλείαν φωνεῖ."
36 δραμὼν δέ τις γεμίσας σπόγγον ὄξους } (6)
περιθεὶς καλάμῳ ἐπότιζεν αὐτόν,

1 (ὠνειδισάς) 2 ἑστηκότων

S. LUKE, CHAPTER XXIII.

35 [καὶ ἱστήκει ὁ λαὸς θεωρῶν.]
⌜ἐξ⌝[7]ΕΜΥΚΤΗΡΙΖΟΝ[a] δὲ καὶ οἱ ἄρχοντες ⌜λέγοντες⌝[8]
"Ἄλλους ⌜ἔσωσεν, σωσάτω ἑαυτόν⌝[9],
εἰ ⌜οὗτός ἐστιν⌝[10] ὁ χριστὸς [τοῦ θεοῦ, ⊤[11] ὁ ἐκλεκτός]." } (5)
36 ⌜ἐνέπαιξαν⌝[12] δὲ αὐτῷ καὶ οἱ στρατιῶται
προσερχόμενοι,
ὄΞΟC[b] ⌜προσφέροντες αὐτῷ } (6)
37 καὶ⌝[13] λέγοντες "[⌜Εἰ σὺ εἶ⌝[14] ὁ βασιλεὺς τῶν Ἰουδαίων],
⌜σῶσον σεαυτόν⌝[15]."
38 ἦν δὲ καὶ ⊤[16] ἐπιγραφὴ ⊤[17] ἐπ' αὐτῷ ⊤[18] } (3)
"Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος ⊤[19]."

7 (omit) 8 (καὶ ἔλεγον αὐτῷ) 9 (ἔσωσας, σεαυτὸν σῶσον) 10 (υἱὸς εἶ) 11 (+εἰ χριστὸς εἶ) 12 (ἐνέπαιζον) 13 (τε προσέφερον) 14 (Χαῖρε) 15 (περιτιθέντες αὐτῷ καὶ ἀκάνθινον στέφανον) 16 (+ἡ) 17 (+ἐπιγεγραμμένη) 18 (+γράμμασιν Ἑλληνικοῖς Ῥωμαϊκοῖς Ἑβραϊκοῖς) 19 (+ἐστιν)

The Narrative of the Penitent Robber. III.

39 Εἷς δὲ τῶν ⌜κρεμασθέντων⌝[1] κακούργων ἐβλασφήμει αὐτόν "⌜Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς⌝[1]."
40 ἀποκριθεὶς δὲ ὁ ἕτερος ⌜ἐπιτιμῶν⌝[2] αὐτῷ ⌜ἔφη⌝[3] "Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν." 42 ⌜καὶ ἔλεγεν "Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ⌜εἰς τὴν βασιλείαν⌝[4] σου." 43 ⌜καὶ εἶπεν αὐτῷ "Ἀμήν σοι λέγω⌝[5], σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ⌝[6]."

1 (omit) 2 (ἐπετίμα) 3 (λέγων) 4 ἐν τῇ βασιλείᾳ 5 (καὶ στραφεὶς πρὸς τὸν κύριον εἶπεν αὐτῷ "Μνήσθητί μου ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεώς σου." ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ τῷ ἐ(πι)πλήσ(σ)οντι "Θάρσει) 6 (Marcion omitted)

Continuation of I.

44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη
καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν
ἕως ὥρας ἐνάτης 45 [⌜τοῦ ἡλίου ἐκλείποντος⌝[1]],

1 ((καὶ) ἐσκοτίσθη ὁ ἥλιος *v.* τοῦ ἡλίου σκοτισθέντος. Cod. C omits the words after ἐνάτης)

[a] LXX. Ps. xxii. 8, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με.

S. MATTHEW.

36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.]
37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
γεγραμμένην
"Οὗτός [ἐστιν Ἰησοῦς] ὁ βασιλεὺς τῶν Ἰουδαίων." †
38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, †
εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
"Ὁ καταλύων τὸν ναὸν
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, †
σῶσον σεαυτόν·
[εἰ υἱὸς ⌜εἶ τοῦ θεοῦ⌝[2],] κατάβηθι ἀπὸ τοῦ σταυροῦ."
41 ὁμοίως (καὶ) οἱ ἀρχιερεῖς ἐμπαίζοντες
μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων] ἔλεγον
42 "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·
βασιλεὺς Ἰσραήλ ἐστιν,
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
καὶ πιστεύσομεν [ἐπ' αὐτόν].
43 [πέποιθεν ἐπὶ ⌜τὸν θεόν⌝[3], ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι 'Θεοῦ εἰμὶ υἱός.']"
44 [τὸ δ' αὐτὸ] καὶ [οἱ λῃσταὶ] οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

2 θεοῦ εἶ 3 τῷ θεῷ

45 Ἀπὸ δὲ ἕκτης ὥρας †
σκότος ἐγένετο ⌜ἐπὶ πᾶσαν τὴν γῆν⌝[1]
ἕως ὥρας ἐνάτης.
46 [περὶ] δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
[λέγων] "⌜Ἐλωί ἐλωί λεμὰ σαβαχθανεί⌝[2];"
τοῦτ' ἔστιν
"Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;" †
47 τινὲς δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες ἔλεγον
ὅτι "Ἠλείαν φωνεῖ [οὗτος]."
48 καὶ εὐθέως δραμὼν εἷς [ἐξ αὐτῶν καὶ λαβὼν] σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. †
1 (omit) 2 (Ἠλεί ἡλεί λαμὰ ζαφθανεί)

VARIOUS.

St John xix. 19.

v. 35[a]. Cf. John i. 34, *μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτὸς* (s. v. l.) *τοῦ θεοῦ*, cf. 1 Pet. ii. 4—6. Luke ix. 35, *οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος.*

19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον "Ἰησοῦς [ὁ Ναζωραῖος] ὁ βασιλεὺς τῶν Ἰουδαίων."] (3)

vv. 39—43. Although to an historical critic the narrative of the penitent robber is not altogether above suspicion and we cannot claim for it the same degree of attestation as for other incidents in the crucifixion, it possesses great intrinsic probability. S. Peter stood afar off and did not hear this conversation. If both robbers were companions of Barabbas, we see a contrast between the true Messiah who died to save His followers and the false, who accepted life and allowed them to perish. A leader like Barabbas would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots. Too late did this man find that they who take the sword must perish by the sword. By freely confessing that he is only meeting with his deserts he gives the signs of true penitence, by turning to the Saviour he shews triumphant faith. Of all the men who surrounded him our Lord appeared least able to do anything to relieve his pain.

v. 45. On the eclipse of the Sun see "N.T. Problems" pp. 182—194.

S. John xix. 28—30.

[28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει "Διψῶ." 29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν "Τετέλεσται," καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.]

[b] LXX. Ps. lxix. 22, *καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.*

S. MARK.

λέγων
"Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλείας καθελεῖν αὐτόν."
37 ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν. (1)
38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. (2)

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν
εἶπεν "Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν."

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι,

ἐν αἷς καὶ Μαριὰμ ἡ Μαγδαληνὴ
καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ
καὶ Σαλώμη,
41 αἳ ὅτε ἦν ἐν τῇ Γαλειλαίᾳ ἠκολούθουν αὐτῷ
καὶ διηκόνουν αὐτῷ,
καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.

S. LUKE, Chapter XXIII.

ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσον]. (2)
46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς (1)
εἶπεν

"*Father, into Thy Hands I commend My Spirit.*" IV.

"Πάτερ, εἰς χεῖράς σου ⌜παρατίθεμαι⌝[1] τὸ πνεῦμά μου[a]." τοῦτο δὲ εἰπὼν ἐξέπνευσεν[b]. (1)

1 (παραθήσομαι)

Continuation of I.

47 ⌜Ἰδὼν δὲ⌝[1] ὁ ἑκατοντάρχης
⌜τὸ γενόμενον⌝[2]
[⌜ἐδόξαζεν⌝[3] τὸν θεὸν[c]] λέγων "Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν." †

1 (καὶ) 2 (φωνήσας) 3 (ἐδόξασεν)

"*They smote their Breasts and returned.*" IV.

48 καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ⊤1 ὑπέστρεφον ⊤2.

1 (+καὶ τὰ μέτωπα) 2 (+dicentes "Væ nobis quæ facta sunt hodie propter peccata nostra; appropinquavit enim desolatio Hierusalem")

Continuation of I.

49 ΙΣΤΗΚΕΙCΑΝ δὲ [πάντες οἱ ΓΝΩCΤΟΙ αὐτῷ] ⌜ἀπο⌝[1] ΜΑΚΡΟΘΕΝ[d], καὶ ⊤2 γυναῖκες †

αἱ ⌜συνακολουθοῦσαι⌝[3] αὐτῷ ἀπὸ τῆς Γαλειλαίας, ὁρῶσαι [ταῦτα].

1 (omit) 2 +αἱ 3 (συνακολουθήσασαι)

[a] LXX. Ps. xxxi. 6, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.
[b] The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9; Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 3, iii. 15, xvii. 3. See also the two following lists.
The cross is mentioned 1 Cor. i. 17 f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 13, v. 11, vi. 12 ff.; Phil. ii. 8, iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.
The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 3; 2 Cor. v. 14, 18 ff.; Gal. i.

S. MATTHEW.

49 οἱ δὲ λοιποὶ ⌜εἶπαν⌝[13]
"Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλείας σώσων αὐτόν."
50 ὁ δὲ Ἰησοῦς [πάλιν] κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
51 Καὶ [ἰδοὺ] τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη (ἀπ') ἄνωθεν ἕως κάτω εἰς δύο, †
καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

3 ἔλεγον

VARIOUS.

S. John xix. 30. Acts vii. 59.

30, κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.
59, κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

54 Ὁ δὲ ἑκατόνταρχος [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν
ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα],
λέγοντες "Ἀληθῶς ⌜θεοῦ υἱὸς⌝[1] ἦν οὗτος." †

1 υἱὸς θεοῦ

55 Ἦσαν δὲ [ἐκεῖ] γυναῖκες [πολλαὶ] ἀπὸ μακρόθεν θεωροῦσαι,
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλειλαίας διακονοῦσαι αὐτῷ·
56 ἐν αἷς ἦν ⌜Μαρία⌝[1] ἡ Μαγδαληνὴ
καὶ ⌜Μαρία ἡ τοῦ Ἰακώβου καὶ ⌜Ἰωσὴφ⌝[2] μήτηρ
καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου⌝[3].

1 Μαριὰμ 2 Ἰωσῆ 3 (Μαρία ἡ τοῦ Ἰακώβου καὶ ἡ Μαρία ἡ Ἰωσὴφ καὶ ἡ Μαρία ἡ τῶν υἱῶν Ζεβεδαίου)

S. John xix. 25.

25 ἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ αὐτοῦ καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

4, ii. 20 f., iii. 13; Rom. iii. 24 ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim. i. 15; Tit. ii. 14; Hebr. i. 3, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 ff., ii. 21, iii. 18; Acts viii. 32, xx. 28.

[c] Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 31; Luke ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

[d] LXX. Ps. lxxxviii. 8, ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ. xxxviii. 11, καὶ οἱ ἐγγιστά μου μακρόθεν ἔστησαν.

S. MARK.

xv. 42—47.

42 Καὶ ἤδη ὀψίας γενομένης,
ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον, (1)
43 ἐλθὼν
Ἰωσὴφ ⌜1 ἀπὸ Ἁριμαθαίας (2) εὐσχήμων βουλευτής,

ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον
καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος
τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ⌜ἤδη⌝2 ἀπέθανεν· 45 καὶ γνοὺς
ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ.
46 καὶ ἀγοράσας σινδόνα
καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι
καὶ ἔθηκεν αὐτὸν ἐν * * μνήματι
ὃ ἦν λελατομημένον ἐκ πέτρας,

καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ
καὶ Μαρία ἡ ⌜Ἰωσῆτος⌝3
ἐθεώρουν ποῦ τέθειται.

1 +ὁ 2 πάλαι 3 (Ἰακώβου *vel* Ἰωσὴφ *vel* Ἰωσῆ)

S. LUKE, Chapter XXIII.

The Burial. I.

50 Καὶ [ἰδοὺ]

ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς [ὑπάρχων,
ἀνὴρ ⌜ἀγαθὸς καὶ δίκαιος,–⌝1 51 οὗτος οὐκ ἦν ⌜συνκατατεθειμένος⌝2 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,–]
ἀπὸ Ἁριμαθαίας [πόλεως τῶν Ἰουδαίων[a]], (2)
ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,
52 οὗτος προσελθὼν τῷ Πειλάτῳ
ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

53 καὶ
καθελὼν ἐνετύλιξεν αὐτὸ ⊤3 σινδόνι,
καὶ ἔθηκεν αὐτὸν ἐν ⌜μνήματι[b]
λαξευτῷ⌝4 οὗ οὐκ ἦν οὐδεὶς ⌜οὔπω⌝5 κείμενος. ⊤6 (3)
54 Καὶ ἡμέρα ἦν ⌜παρασκευῆς, καὶ σάββατον ἐπέφωσκεν⌝7[c]. (1)
55 Κατακολουθήσασαι δὲ ⌜αἵ⌝8 γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλειλαίας αὐτῷ[d], ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

1 ἀγαθός,—δίκαιος 2 συνκατατιθέμενος 3 (+ἐν) 4 (μνημείῳ λελατομημένῳ) 5 (οὐδέπω) 6 (+καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἴκοσι ἑκύλιον) 7 (πρὸ σαββάτου) 8 (δύο)

54. Easter Day.

Conflation No. 32.

xxiii. 56, xxiv. 1—53.

The Resurrection[e]. I.

56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα [καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,]

xvi. 1—8.

1 Καὶ διαγενομένου τοῦ σαββάτου

(ἡ) Μαρία ἡ Μαγδαληνὴ
καὶ Μαρία ἡ (τοῦ) Ἰακώβου καὶ Σαλώμη (1)
ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.
2 καὶ λίαν πρωὶ (τῇ) μιᾷ τῶν σαββάτων (2) ἔρχονται ἐπὶ τὸ μνημεῖον ⸮μήπω⸮ ⌜ἀνατείλαντος⌝1 τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς "Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;" 4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα. 5 καὶ ⌜εἰσελθοῦσαι⌝2 εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν.

1 ἀνατέλλοντος. (It seems as though μήπω had dropped out before ἀνατείλαντος: the context in S. Mark requires this. A.W.)

xxiv. 1 ⌜τῇ δὲ μιᾷ⌝1 τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ ⌜μνῆμα⌝2 ⌜ἦλθαν⌝3 [φέρουσαι ἃ ἡτοίμασαν ἀρώματα]. 2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθοῦσαι δὲ [οὐχ εὗρον τὸ σῶμα ⊤4]. 4 καὶ [ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ ⌜τούτου⌝5 καὶ ἰδοὺ] ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ[f]. 5 ⌜ἐμφόβων δὲ γενομένων αὐτῶν [καὶ κλινουσῶν⌝6 τὰ πρόσωπα εἰς τὴν γῆν]

1 (μιᾷ δὲ) 2 (μνημεῖον) 3 (ἦρχοντο) 4 [+τοῦ κυρίου Ἰησοῦ] 5 (αὐτοῦ) 6 (ἔμφοβοι δὲ γενομέναι ἔκλιναν)

[a] Cf. Luke i. 26, iv. 31, viii. 26.

[b] Cf. Rom. vi. 4, *συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος. καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.*

[c] Matt. xxviii. 1.

Acts xiii. 29, ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα,

[d] Luke xxiii. 49.

S. MATTHEW.

That the tomb was a new one (v. 53) S. Luke seems to have learned from S. John's oral teaching. *ἐπέφωσκεν* (v. 54) is strangely or carelessly used of the starlight which ushered in the Sabbath. That the day was Friday (*παρασκευή*) is asserted also in Mark xv. 42, John xix. 14, 31, 42. See "N.T. Problems" 159—168.

xxvii. 57—61.

57 Ὀψίας δὲ γενομένης

ἦλθεν
ἄνθρωπος [πλούσιος] ἀπὸ Ἁριμαθαίας, τοὔνομα Ἰωσήφ,

ὃς καὶ αὐτὸς ⌜ἐμαθητεύθη⌝[1] τῷ Ἰησοῦ·
58 οὗτος προσελθὼν τῷ Πειλάτῳ
ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
τότε ὁ Πειλᾶτος

ἐκέλευσεν ἀποδοθῆναι.
59 καὶ [λαβὼν τὸ σῶμα ὁ Ἰωσὴφ]
ἐνετύλιξεν αὐτὸ (ἐν) σινδόνι [καθαρᾷ],
60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ,

καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου
[ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ
καὶ ἡ ἄλλη Μαρία †
[καθήμεναι ἀπέναντι τοῦ τάφου].

1 *ἐμαθήτευσεν*

Here S. Matthew adds the sealing of the stone and setting of the watch.

Marcion's Gospel omitted Luke xxiv. 47—53.

S. Luke makes the women purchase spices on Friday night before the Sabbath began, S. Mark on Saturday night after it had ended.

xxviii. 1—10.

1 [Ὀψὲ δὲ σαββάτων,] τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, (2)

ἦλθεν ⌜Μαρία⌝[1] ἡ Μαγδαληνὴ
καὶ ἡ ἄλλη Μαρία } (1)
[θεωρῆσαι τὸν τάφον].

2 καὶ [ἰδοὺ σεισμὸς ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου [καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν] ἀπεκύλισε τὸν λίθον [καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ] καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν [ὡς χιών. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

1 Μαριὰμ

VARIOUS.

S. John xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἠρώτησεν τὸν Πειλᾶτον Ἰωσὴφ ἀπὸ Ἁριμαθαίας,
ὢν μαθητὴς τοῦ Ἰησοῦ [κεκρυμμένος δὲ
διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
καὶ ἐπέτρεψεν ὁ Πειλᾶτος.

ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.
39 [ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων ἕλιγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.] 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, [καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ] μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· (3) [42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.]

v. 50. *ὑπάρχω* occurs 40 times in S. Luke, thrice in S. Matt., never in SS. Mark or John.

v. 54. The difference in order perhaps indicates that both S. Luke and the trito-Mark derived their knowledge concerning the day of the week from S. John's oral teaching (John xix. 42), or from common knowledge, rather than from the proto-Mark.

S. John xx. 1.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

v. 1. *βαθέως* is incorrect for *βαθέος*.

v. 4[b]. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, not elsewhere.

S. John xx. 11—18.

11 Μαρία δὲ ἱστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο

[e] The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4; Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20, ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33, v. 30, x. 40 f., xiii. 30 ff., xvii. 3, 18, 31, xxvi. 23.

[f] Luke ix. 29.

S. MARK.

6 ὁ δὲ λέγει αὐταῖς
"Μὴ ἐκθαμβεῖσθε·
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον·
ἠγέρθη, οὐκ ἔστιν ὧδε·
ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν·
7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ
καὶ τῷ Πέτρῳ ὅτι
Προάγει ὑμᾶς εἰς τὴν Γαλειλαίαν (3)· ἐκεῖ αὐτὸν ὄψεσθε,
καθὼς εἶπεν ὑμῖν.'"
8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ
αὐτὰς τρόμος καὶ ἔκστασις· καὶ **οὐδενὶ οὐδὲν εἶπαν**, ἐφο-
βοῦντο γάρ· . . . . . .
. . . . . .
. . . . . .

Pseudo-Mark xvi. 9—11.

9 Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομέ-
νοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι ἀκούσαντες ὅτι
ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

S. LUKE, CHAPTER XXIV.

T7 **εἶπαν πρὸς αὐτάς**

"[Τί] ζητεῖτε [τὸν ζῶντα μετὰ τῶν νεκρῶν[a]; T8

6 μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ **Γαλειλαίᾳ** (3),
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς
χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ
τρίτῃ ἡμέρᾳ ἀναστῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων
αὐτοῦ,] 9 καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου) ἀπήγ-
γειλαν ταῦτα πάντα τοῖς ἕνδεκα [καὶ πᾶσιν τοῖς λοιποῖς].
10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία [καὶ Ἰωάνα] καὶ Μαρία ἡ
Ἰακώβου· (1) καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς
ἀποστόλους ταῦτα. [11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ
λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.] T9 (4)

1 (+ἑκατὸν) 2 (ὀνόματι) 3 (Οὐλαμμαούς) 4 (ἑαυτοὺς) 5 (omit)

7 (+οἱ δὲ) 8 [+οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη] 9 (+12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός)

O. SIXTH COLLECTION OF NON-MARCAN MATTER.

CHAPTER XXIV. 12—53.

LESSON **54** *continued.*

Pseudo-Mark xvi. 12, 13.

12 μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη
ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν.

The Narrative of Two Men journeying to Emmaus. III.

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευ-
όμενοι εἰς κώμην ἀπέχουσαν σταδίους T1 ἑξήκοντα ἀπὸ
Ἰερουσαλήμ, ⌜ᾗ ὄνομα⌝2 ⌜Ἐμμαούς⌝3, 14 καὶ αὐτοὶ ὡμίλουν
πρὸς ⌜ἀλλήλους⌝4 περὶ πάντων ⌜τῶν⌝5 συμβεβηκότων τού-

[a] S. Paul (1 Cor. xv. 5 ff.), like S. Luke, is silent about the appearances to women which are put first in S. Matthew and S. John. He specifies six appearances: (1) To S. Peter (cf. Luke xxiv. 34), (2) To the Twelve (Eleven or Ten ?) (Luke xxiv. 33, John xx. 19 ff.), (3) To 500 brethren (not mentioned elsewhere), (4) To S. James (not mentioned elsewhere), (5) To all the Apostles (John xx. 26 ff. or Matt. xxviii. 16 ff. or Acts i. 6 ff.), (6) "To me also" (Acts ix. 3 ff., xxii. 6 ff., xxvi. 12 ff.). S. Paul appears to intend to give a complete list, but he says nothing of time or place.

S. Mark's Gospel in its mutilated state mentions no appearance but only the visit of the women to the empty tomb. It contains however three predictions of the Resurrection (Mark viii. 31, ix. 31, x. 34), one allusion to it (Mark ix. 9), and the promise of an appearance in Galilee to the disciples and Peter (Mark xiv. 28). The lost verses however in all probability corresponded to Matt. xxviii. 9—10, 16—20, and therefore Mark xvi. 1 may fairly be said to give the names of women to whom the Lord appeared. The proto-Mark however would seem to have stopped short.

The following list of appearances does not claim to be complete, for from Acts i. 3 we infer that there may have been unrecorded appearances. If we had S. Luke's Gospel only we should have supposed that all the appearances took place on Easter Day, including the Ascension itself. The pseudo-Mark confirms this, but S. Matthew's visit to Galilee seems to demand longer time, and S. John mentions an appearance on the eighth day; S. Luke in the Acts gives the full time as forty days. All these facts only illustrate the general lack of chronology in the Synoptic Gospels.

S. MATTHEW.

5 ἀποκριθεὶς] δὲ ὁ ἄγγελος εἶπεν [ταῖς γυναιξίν]
"Μὴ φοβεῖσθε [ὑμεῖς,
οἶδα γὰρ ὅτι] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †
6 οὐκ ἔστιν ὧδε, ἠγέρθη [γὰρ καθὼς εἶπεν· †
δεῦτε] ἴδετε τὸν τόπον ὅπου ἔκειτο [2].
7 καὶ [ταχὺ] πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ
ὅτι 'Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
προάγει ὑμᾶς εἰς τὴν Γαλειλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·'
[ἰδοὺ εἶπον][3] ὑμῖν."
8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων "Χαίρετε·" αἱ
δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσε-
κύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς "Μὴ
φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα
ἀπέλθωσιν εἰς τὴν Γαλειλαίαν, κἀκεῖ με ὄψονται."

(Here S. Matthew adds the bribing of the watch.)

2 (+ὁ κύριος) 3 (καθὼς εἶπεν). Read ἰδοὺ εἶπεν ?

VARIOUS.

ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ
καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι "Γύναι, τί κλαίεις;" λέγει αὐ-
τοῖς ὅτι "Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν
αὐτόν." 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεω-
ρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.
15 λέγει αὐτῇ Ἰησοῦς "Γύναι, τί κλαίεις; τίνα ζητεῖς;"
ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ "Κύριε,
εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ
αὐτὸν ἀρῶ." 16 λέγει αὐτῇ Ἰησοῦς "Μαριάμ." στραφεῖσα
ἐκείνη λέγει αὐτῷ Ἑβραϊστί "Ῥαββουνεί" (ὃ λέγεται
Διδάσκαλε). 17 λέγει αὐτῇ Ἰησοῦς "Μή μου ἅπτου,
οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς
τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς 'Ἀναβαίνω πρὸς τὸν
πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.'"
18 ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθη-
ταῖς ὅτι "Ἑώρακα τὸν κύριον" καὶ ταῦτα εἶπεν αὐτῇ.

v. 10.

Luke viii. 2[b], Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαι-
μόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου
καὶ Σουσάννα καὶ ἕτεραι πολλαί.

LIST OF APPEARANCES OF THE RISEN LORD.

	Names of persons.	Time.	Place.	References.
1	Mary of Magdala (Matt., Mark, Luke, John) Mary the mother of James and Joses (Matt., Mark) Salome (Mark) Johanna (Luke)	Easter Day, early	Near the tomb	Matt. xxviii. 1—10 Mark xvi. 1—8 [9] Luke xxiv. 1–11, 22, 23 John xx. 1, 11—18
2	Peter	Easter Day	Unknown	1 Cor. xv. 5 Luke xxiv. 34
3	Cleopas and another	Easter Day, Evening	Emmaus	Luke xxiv. 13—32 [Mark xvi. 12]
4	Ten Apostles (John) Eleven Apostles (Mark) Eleven and their companions (Luke) Twelve (Paul)	Do. Do.	Jerusalem (followed by leading them to Bethany)	John xx. 19—23 Luke xxiv. 33—49
5	Eleven Apostles	Low Sunday	Jerusalem (?)	John xx. 26—29
6	Above 500 brethren	Unknown	Unknown	1 Cor. xv. 6
7	S. James	Do.	Do.	1 Cor. xv. 7
8	All the Apostles	Do.	A mountain in Galilee	Matt. xxviii. 16—20 [Mark xvi. 14—18]
9	Seven Apostles	Do.	The Lake of Galilee	1 Cor. xv. 7 John xxi. 1—23
10	The Apostles	Forty days after Easter	The Mount of Olives	Acts i. 6—12
11	S. Paul	Some years afterwards	Near Damascus	Acts ix. 3 ff. xxii. 6 ff. xxvi. 12 ff. 1 Cor. xv. 8

S. John and the pseudo-Mark single out Mary of Magdala for a special appearance, but according to Matt. "the other Mary," according to Luke Johanna, were also present, and S. Mark seems to say that Salome was there too. Differences of this kind are common in the Gospels and do not necessarily require us to suppose that two or three separate appearances took place. S. Luke seems to deny (vv. 11, 22, 23) that our Lord appeared to the women at all.

It is remarkable that S. Luke does not give any details of five out of the six appearances mentioned by S. Paul.

The meeting in Matt. xxviii. 16—20 must probably be identified with that in pseudo-Mark xvi. 14—18. But several of the identifications given above are somewhat uncertain, and where all is so vague there may be some mixture.

S. MARK.

13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς,

S. LUKE, Chapter XXIV.

των. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν (καὶ) αὐτὸς ⊤6 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ ⌜πρὸς αὐτούς⌝5 "Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ⌜ἀλλήλους⌝4 περιπατοῦντες⌜;" καὶ ἐστάθησαν⌝7 σκυθρωποί. 18 ἀποκριθεὶς δὲ εἷς ⌜ὀνόματι⌝8 Κλεόπας εἶπεν πρὸς αὐτόν "Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;" 19 καὶ εἶπεν αὐτοῖς "Ποῖα;" οἱ δὲ εἶπαν αὐτῷ "Τὰ περὶ Ἰησοῦ τοῦ ⌜Ναζαρηνοῦ⌝9, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ⌜ἐναντίον⌝10 τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ⌜ὅπως⌝11 τε παρέδωκαν ⌜αὐτὸν⌝12 οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ⌜ἠλπίζομεν⌝13 ὅτι αὐτός ⌜ἐστιν⌝14 ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ⌜ταύτην⌝5 ἡμέραν ἄγει ⊤15 ἀφ' οὗ ταῦτα ⌜ἐγένετο⌝16. 22 ἀλλὰ καὶ γυναῖκές τινες ⌜ἐξ ἡμῶν⌝5 ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως ⌜καθὼς⌝17 αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον." 25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς "Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ ⌜τοῦ πιστεύειν⌝5 ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 ⌜οὐχὶ⌝18 ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;" 27 καὶ ⌜ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν⌝19 αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28 Καὶ ⌜ἤγγισαν⌝20 εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο ⌜πορρώτερον⌝21 πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες "Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ⌜ἐστὶν καὶ⌝5 κέκλικεν ⌜ἤδη⌝5 ἡ ἡμέρα." καὶ εἰσῆλθεν τοῦ μεῖναι ⌜σὺν αὐτοῖς⌝22. 30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν ⌜μετ' αὐτῶν⌝5 λαβὼν ⌜τὸν⌝5 ἄρτον εὐλόγησεν καὶ ⌜κλάσας⌝5 ⌜ἐπεδίδου⌝23 αὐτοῖς· 31 ⌜αὐτῶν δὲ διηνοίχθησαν⌝24 οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους "Οὐχὶ ἡ καρδία ⌜ἡμῶν καιομένη ἦν⌝25 ⊤26 ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;" 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 ⌜λέγοντας⌝27 ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ⌜ὡς⌝18 ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

6 (+ὁ) 7 (καὶ ἐστε or omit) 8 (ᾧ ὄνομα) 9 (Ναζωραίου) 10 (ἐνώπιον) 11 (ὥς) 12 (τοῦτον) 13 (ἐλπίζομεν) 14 (ἦν) 15 (+σήμερον) 16 (γέγονεν) 17 (ὡς) 18 (ὅτι) 19 (ἦν ἀρξάμενος ἀπὸ Μωυσέως καὶ πάντων τῶν προφητῶν ἑρμηνεύειν) 20 (ἤγγικαν) 21 (πορρωτέρω) 22 (μετ' αὐτῶν) 23 (προσεδίδου) 24 (λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ' αὐτοῦ ἠνοίγησαν) 25 (ἦν ἡμῶν κεκαλυμμένη) 26 +ἐν ἡμῖν 27 (λέγοντες)

S. MATTHEW.

VARIOUS.

v. 16. Cf. ix. 45, xviii. 34.

v. 18. On *ὀνόματι* see xvi. 20 note.

v. 19[b]. For *προφήτης* see vii. 16 note.

S. John xx. 2—10.

2 *τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς "Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν."* 3 *Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.* 4 *ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,* 5 *καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.* 6 *ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,* 7 *καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον·* 8 *τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·* 9 *οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.* 10 *ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.*

v. 30. Neither of these men—it would seem—had been present at the Last Supper, yet they are familiar with the habit of breaking bread, for apparently our Lord did not break bread then for the first time but frequently before that. See "N.T. Problems," pp. 145, 180.

v. 34. 1 Cor. xv. 5, *ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα.*

S. MARK.

οὐδὲ ἐκείνοις ἐπίστευσαν.

S. LUKE, Chapter XXIV.

"*Behold, My Hands and My Feet.*" IV.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν ⊤1. 37 ⌜πτοηθέντες⌝2 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ ⌜διὰ⌝3 τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ ⌜με⌝4 καὶ ἴδετε, ὅτι πνεῦμα ⌜σάρκα καὶ⌝5 ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα." ⊤6 41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς "Ἔχετέ τι βρώσιμον ἐνθάδε;" 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος ⊤7. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν ⊤8. 44 Εἶπεν δὲ πρὸς αὐτούς "Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ⌜ἔτι ὢν⌝9 σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ ⌜συνιέναι⌝10 τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι "⌜Οὕτως γέγραπται⌝11 παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ⌜ἐκ νεκρῶν⌝4 τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν ⌜εἰς⌝12 ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη,— ἀρξάμενοι ἀπὸ Ἰερουσαλήμ· 48 ὑμεῖς μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν ⌜τοῦ πατρός⌝4 μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν."

1 (+καὶ λέγει αὐτοῖς "Εἰρήνη ὑμῖν") 2 θροηθέντες 3 ἵνα 4 (omit) 5 (Marcion omitted) 6 [+40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας] 7 (+καὶ ἀπὸ μελισσίου κηρίου) 8 (+καὶ (λαβὼν) τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς) 9 (ἐν ᾧ ἤμην) 10 (συνεῖναι) 11 ±Οὕτως γέγραπται (±καὶ ±οὕτως ἔδει) 12 καὶ

Separation at Bethany. IV.

S. Luke xxiv. 50—53.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς ⌜διέστη⌝1 ἀπ' αὐτῶν ⊤2. 52 καὶ αὐτοὶ ⊤3 ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ ⌜εὐλογοῦντες⌝4 τὸν θεόν.

1 (ἀπέστη) 2 (+καὶ ἀνεφέρετο εἰς τὸν οὐρανόν) 3 (+προσκυνήσαντες αὐτὸν) 4 (αἰνοῦντες vel αἰνοῦντες καὶ εὐλογοῦντες)

S. MATTHEW.

VARIOUS.

S. John xx. 19—23.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς "Εἰρήνη ὑμῖν." 20 καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν "Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς." 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον· 23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἄν τινων κρατῆτε κεκράτηνται."

v. 43. Cf. Acts x. 41, *οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.* No other N.T. writer affirms this.

v. 44. On the Psalms see xx. 41 note.

v. 50. According to the true text there is no ground for identifying this separation at Bethany with the Ascension which took place from the Mount of Olives. Sudden appearances and as sudden departures seem to have characterized the forty days, during which our Lord was seldom visible to His disciples.

INDEX I.

OLD TESTAMENT.

		Quoted by S. Luke	Illustration
Genesis	iv. 8		page 112
	25		26
	v. 1—3		26
	3—32		26
	vii. 7	page 150	
	xi. 10—26		26
	12, 13		27
	xvii. 10—12		9
	12		14
	xviii. 11—15		5
	14	7	
	xix. 24, 25	151	
	26	152	
	xxi. 2, 3		26
	xxii. 16, 17		10
	xxv. 21, 22		7
	26		26
	xxix. 35		26
	xxxv. 26		16
	xlix. 20		16
Exodus	ii. 13, 14	118	
	iii. 6	175	
	vi. 23	2	
	viii. 19		106
	xiii. 12	7, 15	
	xx. 12—17	157	
	xxiii. 14—17		17
	xxiv. 8	191	
	xxx. 1—3, 6—8	2	
	xxxi. 18		106
	xxxiv. 23		17
Leviticus	xii. 1—8		15
	2—4, 6—8	14	
	xiv. 1—32		40
	2, 3		149
	xvi. 10		107
	xviii. 5	99	
	xix. 18	99	
	xxiv. 15, 16	201	
Numbers	vi. 2, 3	4	
	xv. 30	201	
Deuteronomy	v. 16	157	
	vi. 4, 5	98	
	13	30	
	16	31	
	viii. 3	28	
	ix. 10		106
	xvi. 16		17
	xxv. 5, 6	170	
	xxxiii. 24		17
Joshua	xi. 21		7
	xx. 7		7
	xxi. 11		7
Judges	v. 24	7	
	xiii. 4	4	
Ruth	iv. 18—22		26
1 Samuel	i. 11	4, 8	
	21—28		15

		Quoted by S. Luke	Illustration
1 Samuel	ii. 1, 5—8	page 8	
	26	18	
	iii. 3		page 17
	xvi. 1—13		26
	xxi. 1, 3, 4, 6	44	
2 Samuel	v. 14		26
	vii. 12—16		6
1 Kings	x. 1, 2, 4		108
	xvii. 1, 8	32	
	xviii. 1	33	
2 Kings	i. 10, 12	92	
	iv. 29		94
	v. 1—14	33	
1 Chronicles	i. 1—4, 17, 24—28, 34		26
	ii. 1, 4, 5, 9—13		26
	iii. 5		26
	19		24
	xxiv. 2, 3, 7, 10		2
2 Chronicles	xxiv. 20—22		113
	xxvii. 4		7
Ezra	iii. 2		26
Nehemiah			
Esther			
Job	v. 11	8	
	xii. 19	8	
	xxii. 9	9	
Psalms	vi. 9	129	
	viii. 3		106
	xviii. 2	10	
	xxii. 19, 8	207, 208	
	xxxi. 6	210	
	xxxviii. 11	211	
	xli. 14	10	
	lxv. 8	183	
	lxix. 22	209	
	lxxii. 18		10
	lxxix. 1	182	
	lxxxviii. 8	211	
	lxxxix. 11	8	
	xci. 11	31	
	13	97	
	xcviii. 3	9	
	ciii. 17	8	
	cv. 8	10	
	cvi. 10	10	
	48		10
	cvii. 9	9	
	cx. 1	176, 200	
	cxi. 9	8, 10	
	cxviii. 22	172	
	25	166	
	26	131	
	cxxxii. 17	10	
	cxxxvii. 9	168	
Proverbs	xxv. 6, 7	132	
Ecclesiastes			
Song of Songs			
Isaiah	v. 1, 2	170	

		Quoted by S. Luke	Illustration
Isaiah	vi. 9	page 66	
	ix. 2	12	
	7	6	
	xiii. 10	183	
	xiv. 13	96	
	xix. 2	180	
	xxiv. 17	185	
	xxxiv. 4	183	
	xl. 3—5	21	
	5	16	
	xli. 8	9	
	xlii. 1	24, 86	
	xlvi. 13	16	
	xlix. 6	16	
	lii. 10	16	
	liii. 12	194	
	lvi. 7	168	
	lviii. 6	32	
	lix. 8	13	
	19	130	
	lxi. 1	32, 60	
	lxiii. 18	183	
Jeremiah	vii. 11	169	
	xii. 7	131	
	xxii. 5	131	
	xxiii. 5		page 11
Lamentations			
Ezekiel	xvi. 7		11
	xvii. 23		page 128
	xxxi. 3—6		128
	xxxiv. 16	page 162	
Daniel	ii. 28	178	
	44		6
	iv. 21	128	
	vii. 13	184, 200	6
	viii. 15, 16		5
	ix. 21		5
Hosea	ix. 7	182	
	x. 8	206	
Joel			
Amos			
Obadiah			
Jonah	iii. 1—3, 5		108
Micah	vii. 6	122	
	20	9, 10	
Nahum			
Habakkuk	ii. 11	167	
Zephaniah			
Haggai			
Zechariah	iii. 9		11
	vi. 12		11
	ix. 11	191	
	xii. 3	182	
Malachi	i. 11	130	
	iii. 1	10, 60	
	iv. 4, 5	4	

INDEX II.

NEW TESTAMENT.

Only those texts are indexed which are quoted at length: no notice is here taken of mere references.

The sign + is used when there is mixture of sources.

S. MATTHEW.

	Parallels: Marcan	Parallels: *Logia*	Illustrations
i. 1—17			page 25
18, 21, 23			7
ii. 1			3, 13
22, 23			17
iii. 1—6	page 21		
7			63
7—10	page 21		
11, 12	23		
13—17	23+		
17			87
iv. 1, 11[b]	29		
2—11[a]		29	
12	31		
13			33
17, 23, 24			31
18—22	37		
23			77
v. 1—12		51	
7			101
13		137	
14, 15	69, 109		
17, 18		145	
25, 26		125	
31, 32		145	
38—42		53	
42[b]			53
43, 44		53+	
45, 46, 47, 48		53	
vi. 2, 5, 16			51
9—13		101	
10			195
19		119	
19—21		121	
22, 23		109	
24		143	
25—34		119	
25, 27			101
vii. 1, 2		55	
3—5		55	
7—11		103	
12		53	
13, 14		129	
16—18		55	
21, 24—27		57	
22			97
22, 23		129	
28[b], 29	33		
viii. 2—4	39		
5—13	57+		
10			59
11, 12		131	
14—17	35+		
18—22		93	
18, 23—27	71		
20			131
viii. 28—34	page 71		
ix. 1—8	41		
4			page 105
9—17	43		
11			139
13			101
18—26	75		
32—34	105+		
35			31, 77
37, 38		page 95	
x. 1—4	47		
1, 5—15	77+		
7, 8[a]			95
9, 10[a], 10[b]	95		
11—13		95+	
14	95		
15		97	
16		95	
19, 20	117		
24, 25		55	
26	69		
26—33		115+	
32, 33			85
34—36		123	
34			15
37, 38		137	
39		153	
40	91		97
xi. 2—6		61	
7—11		61	
12, 13		143	
14			5
16—19		63	
20—24		97	
25, 26		97	
27		99	
28			113
xii. 1—14	45		
6			109
7			101
10—12		133+	
11, 12			127
14			115
15, 16	49		
18		86 n	
22—24	105+		
25—30	105		
31, 32		117+	
33—35		55	
38, 39		105+	
41		109	
42		109	
43—45		107	
43			73
46—50	69		
50			107
xiii. 1—15, 18—23+	65		
9			page 137
12	page 165		
16, 17	page 99		
31, 32	127		
33		129	
53—58	31		
55			69
xiv. 1, 2	79		
2			83
3—5	23		23
12[b]—23[a]	79		
xv. 1, 2			111
14		55	
xvi. 1—3		125	
1, 2[a], 4, 5[b]	105		
5, 6	115		
6			129
13—20	83+		
13, 14			79
19			115
21—23	83		
24—28	83		
xvii. 1—9	85		
12, 13			5
14—20	87		
20		147	127
22, 23	89		
xviii. 1—5	89		
3, 4			156 n
4			133 n
6, 7		147	
12—14		139	
15, 21, 22		147	
33			101
xix. 9	145		
13—15	155		
16—22	157		
23—26	157		
26			7
27			39
27, 28		193	
27—30	159		
30			131
xx. 16			131
17—19	159		
24—28	191		
28			11
29—34	161		
xxi. 1—11	165+		
1			61
12—17	169		
18—21			125
21	147		
23—27	169		

	Parallels: Marcan	Parallels: *Logia*	Illustrations
xxi. 33—46	p. 171		
xxii. 1—14		page 135	
15—22	173		
23—33, 46	175		
34—40	99		
41—45	177		
xxiii. 1—3, 6, 7	177		
4		113	
6		111	
10	193		
12		133, 155	
14		115	
16, 17, 19, 24, 26			page 55
23		111	
25, 26		111	
27, 28		113	
29—36		113	
37—39		131	
xxiv. 1, 2	179		
3	179		
4—8	179		

	Parallels: Marcan	Parallels: *Logia*	Illustrations
xxiv. 9—14	p. 181		
15—21	183		
16—18	153		
23, 26, 27		page 151	
28		153	
29—31	183		
32, 33	185		
34, 36, 42	185		
35			page 145
37—39		151	
40, 41		153	
42			121
43—51		121	
xxv. 1, 6, 10, 13			121
11			129
14—30		163	
29	69, 165		
xxvi. 1—5	187		
6—13	62		
6			101
14—16	187		
17—19	189		

	Parallels: Marcan	Parallels: *Logia*	Illustrations
xxvi. 20—21[a]	p. 189		
21[b]—24	191		
26—29	191		
30	195		
31—35	193		
36—46	195		
41			page 103
47—56	197		
50			173
57, 58	199		
59—66	201+		
67	201		
69—75	199		
xxvii. 1, 2, 11—26	203+		
31[b]—56	207		
53			30
55, 56			65
57—61	213		
xxviii. 1—10, 16—20	213		

S. MARK.

	Quotations: proto-Mark	Quotations: deutero-Mark	Allusions
i. 2			60
2—6	20		
6			62
7, 8	22		
9			6
9—11	22		
12, 13	28		
14, 15	30+		
16—20		36	
21			30
21—39	32		
39			30
40—45	38		
ii. 1—12	40		
8			47, 105
13—22	42		
14			167
16			138
23—28	44		
iii. 1—6	46		
1			30
4			132
6			114
7—12	48		
13—19[a]	46		
22		104	
23—26		104	
28—30		116	
21, 31—35	68		
35			106
iv. 1—25	64+		
21		108	
22			114
24[b]		54	
25		164	
30—32		126	
35—41	70		
v. 1—20	70+		
21—43	74		
30			51
43			39
vi. 1—6[a]		30	
2			30
3			6, 69
6			30, 59
7—13	76		
8—11			94
13			96
14—16	78		
14			18

	Quotations: proto-Mark	Quotations: deutero-Mark	Allusions
vi. 14, 15			83
17—20			22
30—46	78		
vii. 1			41
1—5			110
3			2
19			110
viii. 11—13		104	
11			41
14, 15			114
15			129
27—30	82		
27			18
27, 28			79
31, 33	82+		
34—38	82		
38			85, 116
ix. 1	84		
2—10	84+		
7			24
11			4
13			139
14—29	86		
17			126
18			96
30, 31	88		
33—37	88		
38—40	90		
42		146	
50		136	
x. 10—12		144	
13—16	154		
17—22	156		
17			99
23—27	156		
27			7
28—31	158		
28			39
31			130
32—34	158		
38—40			122
41—45		190	
45	192		11
46—52	160		
xi. 1—10	164		
1			61
11			168
12—14			124
15—19	168+		
20—22			124

	Quotations: proto-Mark	Quotations: deutero-Mark	Allusions
xi. 22, 23		146	
27—33	168		
xii. 1—12	170		
13—17	172		
18—27, 32, 34	174		
28—34		98	
35—37[a]	176		
37[b]—40	176		
38, 39			110
41—44	176		
xiii. 1, 2	178		
3, 4	178		
5—13	178		
11		116	
14—19	182		
15, 16		152	
21		150	
24—27	182		
28, 29			184
30—37			184
31			145
33—37			120
34			162
35			102
xiv. 1, 2	186		
3—9		62	
3			100
10, 11	186		
12—16	188		
17—18[a]	188		
18[b]—21	190		
22—25	190		
26	194		
27—31		192	
32—42	194		
36			103
38			103
43—50	196		
46			173
53, 54	198		
55—64	200		
65	200		
66—72	198		
xv. 1—15	202		
20[b]—41	206		
40, 41			64
42—47	212		
xvi. 1—8	212		
[9[b]]			Introd. xl
[12, 13]			214 ff.

S. LUKE.

It is unnecessary to index the regular sections of S. Luke.

	Doublets	Illustrations
i. 15		page 63
37		159
ii. 14		123
19		19
38		11
50		89
51		15
52		17
iii. 7, 10, 12		63
8[c]		145
11		101
22	page 86	
23		33
iv. 20		3
33		73
37		21
44		31
v. 11		43, 137, 159
14		149
15		35
20[b], 21	65	
22		47, 105
28		39, 137, 159
30	139	
vi. 6		31
8		35
9	133	
11		115
31		101
vii. 16		11
27		11
29		23
30		21
36		63
48, 49	41	
viii. 2		215
8		137, 159
16	109	
17	115	
18	165	
21		57, 107
28		35
29		107
42		59
46		51
56		39
ix. 3, 4, 5	95	
3		193
7		83
ix. 15		page 129
18, 19		79
22	page 151	
24	153	
26	117	
35	25	209
38		59
42		35
45		19
46	191	
48	97	
51		149
58		131
62		137
x. 4	79	
5, 10, 11	79	
16		91
19		181
25	157	
41		119
xi. 4		29
12		97
16	109	
24		73
27, 28		57, 71
33	69	
xii. 1		129
2	69	
7		181
8, 9	85	
9		139
11, 12	181	
19		119
22		101, 119
25		101
44		165
51		15
xiii. 7		131
8		137
10		31
14		47
15	133	
16		21
22		149
29		135, 193
32, 33		125
xiv. 1		63
3		47
5	127	
xiv. 11	page 155	
15		page 193
33		39, 43, 121
xv. 2		43
10		117
xvi. 16		129
23		51
24		21
xvii. 6		127
11		129
14		39
25	83	
31		183
33	85	
xviii. 7, 8		183
13		51
14	133	
18	99	
27		7
28		39
34		19, 89
xix. 4		41
5—7		43
7		139
8		23
9		21, 127
14		137
26	69	
29		61
xx. 46	111	
xxi. 12—15	117	
18		97
33		145
xxii. 6		193
15		63
24	89	
28		29
35	79, 95	
37		183
39		187
40, 46		29
xxiii. 31		103
xxiv. 10		65
16		19, 89
21		11, 15
31		33
41		63
44		183

S. JOHN.

	Parallels	Illustrations
i. 6		21
14		13, 25
15		23
19		101
19—22		23
21		5
23	21	21
26, 27	23	
30		23
32	25	
34		209
40—42		37
43		31
45, 46		7
45		33
ii. 4		69
12		33, 69
13		91
13—16	169	
18		109
iii. 5		23
23		4
24		23
35		99
iv. 3		31
35, 36		95
43		31
44		33
46—54		57
v. 1		91
v. 29		135
37		99
vi. 1—13	79	
30		109
42		33
46		99
48—58		190
59		31
67—69	83	
70		47
vii. 3		69
5		69
10		69, 91
41		13
42		27

	Parallels	Illustrations
viii. 19		page 99
28		99
57		25
59		33
ix. 2, 3		125
x. 9		129
15		99
28		181
35		183
39		47
xi. 2		65
7		91
11		77
53		47
xii. 1		187
1, 2		101
2—8	page 63	
6		65
13		91
24		67
xii. 25	page 85	
31		page 31
44		91
xiii. 1, 29		189
2^b		187
3		99
16		55
20		91
$21—27^a$	191	
36—38	193	
xiv. 29		91
xv. 20		55
23		91
xvi. 15		99
xvii. 25		99
xviii. 1, 2		195
3—11		197
11^b		195
12—18, 25—27	199	
13		19
xviii. 20		page 31
28		189
28^a, 29, 33, 37—40	p. 203	
xix. 6, 9	205	
14		189
14^a, 16^b—18, 19, 23, 24	207	
25	211	
28—30	209	
30	211	
38—42	213	
xx. 1	213	
2—10	217	
11—18	213	
17		69
19—23	219	
18	215	
29		7
xxi. 1—14	37	

ACTS OF THE APOSTLES.

	Illustrations
i. 1	3
2	47
5	23
6	15
13^b, 26^b	49
14	7, 69
ii. 1	91
5	15
iii. 21	11
iv. 6	19
36	101
vii. 26	102
27	119
59	211
vii. 60	77
viii. 2	15
x. 37	31
38	25, 35
40	83
41	219
xi. 2, 3	43, 139
4	3
xii. 13, 14	129
xiii. 1	65
2, 3	45
5	3
25	23
28	204
xiii. 29	212
51	79, 95
xvi. 11	102
xviii. 6	79, 95
25	3, 23
xix. 3, 4	23
xx. 15	102
31	121
xxi. 18	102
xxii. 12	15
xxiii. 11	102
xxiv. 15	135
xxvi. 16	3
xxvii. 34	181

ROMANS.

	Illustrations
i. 3	27
ii. 1	55
13	57
18	3
19	55
iii. 10	3
17	13
v. 3	51
vi. 4	212
vii. 3	145
viii. 3	13
15	103
23	185
26	101
xi. 8	19
xi. 25	183
xii. 1	15
2	85
19	183
20	53
xiii. 9	157
xv. 2	99

1 CORINTHIANS.

	Illustrations
i. 24	113
iv. 1	3
v. 6—8	129
8	188
vi. 1	125
vii. 10, 11	145
vii. 32	119
ix. 5	69
25	129
x. 13	29, 103
16, 21	191
xi. 23—25	191
xiii. 2	147
xiv. 19	3
xv. 4	83
5—8	214
5	217
xvi. 13	121

2 CORINTHIANS.

	Illustrations
iii. 6	191
18	85
iv. 4	31

GALATIANS.

	Illustrations		Illustrations
i. 19	page 69	iv. 6	page 7, 13, 103
ii. 6	173	v. 9	129
iii. 16, 29	9	vi. 6	3
iv. 4	15		

EPHESIANS.

	Illustrations		Illustrations
ii. 2	31	iv. 32	65
iii. 17	57	v. 18	123
iv. 30	185	vi. 11, 13	107
31, 32	103	18	187

PHILIPPIANS.

	Illustrations		Illustrations
i. 8	11	iv. 6	119
23	121	11	23
ii. 6, 7	13	18	51
19, 20	119		

COLOSSIANS.

	Illustrations
ii. 3	113
7	57
iii. 22	117
iv. 2	121

1 THESSALONIANS.

	Illustrations		Illustrations
i. 10	21	v. 3	183
ii. 16	183	4, 6	121
iv. 17	153	7	123
v. 2	121		

2 THESSALONIANS.

	Illustration
ii. 3	151

1 TIMOTHY.

	Illustrations		Illustrations
i. 15	13	vi. 8	23
iii. 16	13	12	129
v. 18	95		

2 TIMOTHY.

	Illustrations
ii. 8	27
26	39
iv. 7	129

TITUS.

	Illustrations
i. 15	page 111
ii. 14	11

PHILEMON.

	Illustration
25	51

HEBREWS.

	Illustrations		Illustrations		Illustrations
ii. 3	3	ii. 18	29	vii. 14	7, 27
14	13	iv. 15	29	xi. 34	183
16	9, 27	vi. 7	137	xiii. 5	23

S. JAMES.

	Illustrations		Illustrations		Illustrations
i. 2	29, 51	i. 22	57	iv. 10	133
11	67	ii. 5	51, 61	12	55, 117
12	29	15, 16	103	v. 2	121
13, 14	103	iii. 12	57	17	33

1 PETER.

	Illustrations		Illustrations
i. 18	11	v. 7	103
ii. 17	117	8	121
v. 6	133		

2 PETER.

	Illustrations
i. 15	85
17	87

1 JOHN.

2 JOHN.

3 JOHN.

JUDE.

REVELATION.

	Illustrations		Illustrations
ii. 7, 11, 17, 29	67	xi. 15	7
iii. 2, 3	121	xiii. 9	67
6, 13, 22	67	xvi. 15	121
20	129	xix. 9	135

INDEX III.

THE NOTES.

An asterisk is placed before certain words which do not occur in S. Luke's Gospel or at the reference if the word in question does not occur in that text.

*'Αββά xi. 2.
'Αβραὰμ πατήρ iii. 8.
ἄβυσσος viii. 31.
ἀγαλλιάω i. 47.
ἀγάπη τοῦ θεοῦ xi. 42.
ἀγαπητός iii. 22.
ἄγγελοι xii. 9.
ἀγρυπνεῖτε xxi. 36.
ἀγωνίζεσθε xiii. 24.
ἀδελφοί xiv. 26.
ἀδελφοὶ (τοῦ κυρίου) viii. 19.
ἄδηλος xi. 44.
ἄζυμα xxii. 7.
ἀετοί xvii. 37.
ἀκατασταsία xxi. 9.
ἀκολούθει μοι ix. 57—59.
ἀκούειν καὶ ποιεῖν vi. 47.
ἀλώπηξ xiii. 32.
ἁμαρτωλός v. 30, xiii. 2.
ἀμπελουργός xiii. 7.
ἄν i. 62.
ἀνάγεσθαι viii. 22.
ἀναγνῶναι xxi. 20.
ἀναιδία xi. 8.
ἀναιρεῖν xxii. 2.
*ἀνάκρισις xxii. 31.
ἀνάλημψις ix. 51.
ἀναλύω xii. 36.
ἀναπεσεῖν xi. 37.
ἀνάστασις xx. 27.
ἀνατάσσεσθαι i. 1.
'Ανατολή i. 78.
ἀνεκτότερον x. 13.
"Αννας iii. 2, xxii. *66.
ἀντίκεισθαι xiii. 17.
ἄνυδροι τόποι xi. 24.
ἄξιος iii. 16.
ἄξιος ὁ ἐργάτης x. 7.
ἀπαλλάσσω xii. 58.
ἀπαρτισμός xiv. 28.
ἀπελπίζω vi. 35.
ἀπέχω vi. 24.
ἀποδέχομαι viii. 40.
ἀπόδοτε τὰ Καίσαρος xx. 25.
ἀπολογεῖσθαι xii. 11.
ἀπολύτρωσις xxi. 28.
ἀπολωλός xix. 10.
ἀπομάσσομαι x. 10.
ἀπόστολος vi. 13, xi. 49.
ἀποστοματίζω xi. 53.
ἀποτινάσσω ix. 5.
ἅπτεσθαι vi. 19.
ἀριστάω xi. 37.
ἄριστον xiv. 12.
ἀργύριον ix. 3[f].
ἀρκεῖσθε iii. 14[d].
*'Αρχέλαος xix. 11 note.
ἀρχιερεύς iii. 2.
ἀσσάριον xii. 6, 59.
ἀστραπή xi. 36.
ἀτενίζω xxii. 56.

ἄτερ xxii. 6.
αὐστηρός xix. 21.
ἄφες τὰς ἁμαρτίας xi. 4[a].
ἀφέωνται v. 20, vii. 48.

βαθέως xxiv. 1.
βαλλάντιον x. 4, xii. 33.
βαπτίζω xi. 38.
βασιλεία τοῦ θεοῦ xviii. 25.
βδέλυγμα xvi. 15.
Βεεζεβούλ xi. 15.
Βηθανία xix. 29.
Βηθσαιδά ix. 10[d].
Βηθφαγή xix. 29.

Γαλειλαία iv. 14.
γέεννα xii. 5.
γείτων xv. 1—10.
Γέρασα viii. 26.
γνῶσις τοῦ Πατρός x. *22[a].
γραμματεῖς v. 17.
γραφή xxi. 22.
γρηγορέω xii. 39[a].
γυνή xiv. 26.

δαιμονισθείς viii. 2[b].
*δακρύω xix. 41.
δανείζω vi. 34.
δαπάνη xiv. 28.
Δανεὶδ xx. 41.
δέησις i. 13.
δεῖπνον xiii. *29, xiv. 15 ff.
*Δεκάπολις viii. 39.
δεξιά vi. 6.
δέρω xii. *46.
δηνάριον xii. *59, xv. *8.
διαβάλλω xvi. 1.
διαγογγύζω xv. 2.
διαγρηγορήσαντες ix. 32.
διαμερισμός xii. 49—53.
διαχωρίζω ix. 33.
διδάσκειν ἐν συναγωγῇ iv. 15.
διηπόρει ix. 7.
δίκαιος xx. 20.
διχοτομέω xii. 46.
δοξάζειν τὸν θεόν ii. 20, v. 25.
δὸς ἐργασίαν xii. 58.
δοῦλοι xii. 44, 46, 47, xix. 13.
δραχμή xv. 8.
δύναμις iv. 36.
δυσβάστακτος xi. 46.

ἑβδομήκοντα (δύο) x. 1.
ἐγένετο ix. 28[b].
εἰδὼς τὸν διαλογισμόν ix. 47.
εἶπεν παραβολήν vi. 39.
εἶπῃ xi. 5[b].
ἑκατονταπλασίων viii. 8[c].
ἐκδίκησις xxi. 22.
ἐκείνης (ὁδοῦ) xix. 4.
ἐκζητέω xi. 50.

ἐκκρεμάννυμι xix. 48.
*ἔκλειψις ἡλίου xxiii. 45.
ἐκλελεγμένος ix. 35.
ἐκτελέω xiv. 30.
ἐλεημοσύνη xi. 41.
ἐμβλέπω xx. 17.
ἔμπροσθεν xix. 28.
ἐν αὐτῇ τῇ ὥρᾳ xx. 19.
ἐνδέχεται xiii. 33.
ἐνεδρεύω xi. 54.
ἐνόντα xi. 41.
ἐξεπλήσσοντο ix. 43.
ἑξῆς vii. 11, ix. 37.
ἔξοδος ix. 31.
ἐπᾶραι τοὺς ὀφθαλμούς vi. 20.
ἐπεσκέψατο vii. 16[d].
ἐπέφωσκεν xxiii. 54.
ἐπιβαλεῖν τὰς χεῖρας xx. 19.
ἐπιβάλλον μέρος xv. 12.
*ἐπιγαμβρεύω xx. 29.
ἐπιμελῶς xv. 8.
ἐπιούσιος xi. 3.
ἐπιστάτης v. 5.
ἐπιστῆναι ii. 9.
ἐπιτάσσει viii. 25.
ἐργάται ὀλίγοι x. 2.
*ἔσχαται ἡμέραι xvii. 20—37, xxi. 25.
ἔτος xiii. 6—9.
εὐαγγελίζομαι xvi. 16.
εὐθύς, εὐθέως i. *64, vi. 49.
εὐλαβής ii. 25.
*εὐχαριστία xxii. 19.
ἔχειν ἐν γαστρί xxi. 23.
ἔχω = πλούσιός εἰμι viii. 18.

ζύμη xiii. 21.
ζωγρέω v. 10.
ζωὴ αἰώνιος x. 25.

*ἡμέρα κρίσεως x. 14.
'Ηρῴδης (μέγας) i. 5. Introd. xx.
'Ηρῴδης ('Αντίπας) ix. 9, xxiii. 6.

θαυμάζειν vii. 9.
θεμέλιος vi. 48, xiv. 29.
θεὸς οὐκ ἔστιν νεκρῶν xx. 38.
θερισμός x. 2.
θέσθε εἰς τὰ ὦτα ix. 44.
θηρεύω xi. 54.
θρὶξ ἐκ τῆς κεφαλῆς xxi. 18.
θυγατὴρ τοῦ 'Αβραάμ xiii. 16.
θύρα xiii. 25.

'Ιερειχώ xviii. 35.
ἱερόν xix. 47, xxi. 6.
ἱκανός iii. 16.
ἱκμάς viii. 6.
'Ιουδαία iv. 44.
ἰσάγγελος xx. 36.
ἴσως xx. 13.
'Ιωνᾶς xi. 30.

καθαρὰ πάντα xi. 41.
καθαρισμός ii. 22.
καθελῶ xii. 18.
καθεξῆς i. 3. Introd. xvi.
καθεύδειν viii. 52.
καθ' ἡμέραν ix. 23.
καί ii. 21[b].
Καιάφας iii. 2.
καιρὸς ἤγγικεν xxi. 8.
καὶ σὺ δέ i. 76.
καλῶς εἰπεῖν vi. 26.
καταβολὴ κόσμου xi. 50.
κατάγω v. 11.
καταξιόω xx. 35.
καταπλεῦσαι viii. 26.
κατὰ πόλιν viii. 4.
καταργεῖ xiii. 6—9.
κατασύρω xii. 58.
κατηχεῖσθαι i. 4.
καύσων xii. 55.
Καφαρναούμ iv. 31.
*κένωσις ix. 31, xvi. 19 ff., xx. 41, xxi. 25.
*κεφαλιόω xx. 12.
*κῆνσος xx. 22. Introd. xx.
κλαίω xix. 41.
κλεὶς γνώσεως xi. 52.
κλέπτης xii. 39.
κληρονομία xv. *12.
κόκκος σινάπεως xiii. 19.
κονιορτός ix. 5.
κόπους παρέχειν xi. 7.
κόπριον xiii. 6—9.
*κράβαττος v. 24.
Κρανίον xxiii. 33.
κράσπεδον viii. 44.
κρεπάλη xxi. 34.
κρίνειν vi. 37.
κρίσις x. 14.
κρούειν θύραν xiii. 25.
κωφός i. 22.

λαός xx. 9.
λάχανον xi. 42.
λεπτόν xii. 59, xxi. 1—4.
Λευείτης x. 32.
λίμνη v. 1, viii. 33.
λιμός xv. 14.
*λόγιον Introd. xiii., xv.
λόγος viii. 11.
λύκοι x. 3.
λύτρωσις i. 68.
λύχνον ἅπτειν viii. 16.
λύχνος σώματος xi. 34.

μαμωνᾶς xvi. 13.
μεθύσκεσθαι xii. 45.
μείζων xxii. 24.
μὲν . . . . . δέ x. *21.
μεριμνᾶν x. 41.
μεσονυκτίου xi. 5.
*μεταμορφοῦσθαι ix. 29.
*μετὰ τρεῖς ἡμέρας ix. 22.
μὴ γένοιτο xx. 16.
μηδὲν ἀπελπίζοντες vi. 34.
μηνύω xx. 37.
μήτηρ (τοῦ κυρίου) viii. 19.
μὴ φοβοῦ v. 10.
μνᾶ xix. 20.
μόδιος xii. *59, xi. 33.
μοιχεύει xvi. 18.
μονογενής vii. 12, viii. 42.
μυριάς xii. 1.

Ναζαρά iv. 16.
νηστεύειν v. 35.
νομικός x. 25.
νυμφίος v. 34[c].
νυμφῶνος υἱοί v. 34[b].

ξύλα xxii. 52.

ὁδὸς εἰρήνης i. 79.
ὀδυνᾶσαι xvi. 25.
ὁ ἡ τό xi. 24.
οἰκονόμος xii. 42, xvi. 1[b].
οἰκουμένη ii. 1.
οἶνος vii. 33.
ὀνόματι xvi. 20.
ὀργή xxi. 23[c].
ὀρεινή i. 39.
ὄρος vi. 17.
ὄρος Ἐλαιῶν xxi. 37.
οὐαὶ ὑμῖν xi. 37—54.
οὗ χάριν vii. 47.
ὀφθαλμός xi. 34.
ὄχλος iii. 7, vii. 29, viii. 40, xi. 15, 29, xii. 1, 54.

παγίς xxi. 35.
παιδία vii. 31, 32.
παλαιόω xii. 33.
πανοπλία xi. 22.
πάντα μοι παρεδόθη x. 22.
παραβολὴν εἰπεῖν vi. 39.
παραθεῖναι xi. 6.
*παρασκευή xxii. 7.
παρὰ τοὺς πόδας viii. 35.
παραχρῆμα i. 64.
παρέξῃ vii. 4.
παρέχειν κόπους xi. 7.
πάσχα xxii. 7.
πάτερ xi. 2.
πατὴρ ὁ ἐξ οὐρανῶν xi. 13.
πατρίς iv. 24.
Πειλᾶτος xxiii. 3, 6.
πειρασμός iv. *2.
περισσεύειν xii. 15.
περισσεύεσθαι xv. 17.
περίχωρος iii. 2.
πήγανον xi. 42.
πήρα ix. 3, x. 4.
πίεσαι xvii. 8.
πίμπλημι ii. 21.
πίναξ xi. 39.
πιστεύσαντες σωθῆναι viii. 12.
πίστις σέσωκε xvii. 19, xviii. 42.
πλήρης πνεύματος ἁγίου i. 15.
*πλήρωμα τῶν ἐθνῶν xxi. 24.
πλούσιοι vi. 24, xii. *33.
ποιεῖ ὁμοίως x. 37.
ποίμνιον xii. 32.
πορεύομαι iv. 42, viii. 14, x. 37.
πράκτωρ xii. 58.
πράσσω xix. 23.
πρεσβεία xiv. 32.
προάγοντες xviii. 39.
προσδέχομαι xv. 1—10.
προσδοκάω viii. 40.
προσεύχεσθαι iii. 21, xi. 1—13.
προσευχή vi. 12.
προσέχετε ἑαυτοῖς xvii. 3.
προσψαύω xi. 46.
προφητεῖαι xxi. *20.
προφήτης vii. 16[c], xx. 6.
πρωτοκαθεδρία xi. 43.
πτοηθῆναι xxi. 9.
πτωχοί vi. *24, vii. 22, xii. *33.
πυκνά v. 33.

ῥάβδος ix. 3.
ῥίζα viii. *6, 13.

σάββατον vi. 7, xiv. 5.
Σαμαρείτης ix. 52.
Σατανᾶς xi. 18, xxii. 3.
σημεῖον ἐξ οὐρανοῦ xi. 16.
σίκερα i. 15.
σιτομέτριον xii. 42.
σκάπτω xiii. 6—9.
σκιρτάω vi. 23.
σκορπίος x. 19.
σκύλλω xii. *46.
σουδάριον xix. 20.
σοφία τοῦ θεοῦ xi. 49.
σπέρμα Ἀβραάμ i. 55, iii. *34.
σπέρμα Δαυείδ iii. *31.
σπλάγχνα i. 78.
σπλαγχνισθῆναι vii. 13.
σταυρός xxiii. 33.
στόμα μαχαίρης xxi. 24.
στρατηγὸς τοῦ ἱεροῦ xxii. 52.
συγχαίρω xv. 6.
σῦκα vi. 44.
συκάμινος xvii. 6.
συκοφαντέω iii. 14.
συμβάλλω xiv. 31.
συμπληροῦσθαι ix. 51.
συναγωγή iv. 16.
συναντᾶν ix. 37.
συναντιλαβέσθαι x. 40.
συνεσθίειν ἁμαρτωλοῖς v. 30, xv. 2.
συνευδοκέω xi. 48.
συνέχω iv. 38.
συνῆκαν ix. *45.

ταμεῖον xii. 3.
ταπεινωθήσεται xiv. 11.
τῇ τρίτῃ ἡμέρᾳ ix. 22.
τί ἐμοὶ καὶ σοί; iv. 34, viii. 28.
τίς ἐξ ὑμῶν; xi. 5.
τόκος xix. 23.
τραυματίζω xx. 12.
τρία ἔτη xiii. 6—9.
τυφλῶν ὁδηγός vi. 39.

υἱοὶ τοῦ νυμφῶνος v. 34.
υἱὸς Ἀβραάμ xix. 9.
υἱὸς Δαυείδ xviii. 38, 39.
ὑπάρχω vii. 25.
ὑπηρέτης i. 2, xii. *58[d].
ὑποδήματα ix. *3, x. 4.
ὑπόκρισις xii. 1.
ὑποκριτής vi. 42, xii. 1.
ὑπομονή viii. 15.
ὑποπόδιον xx. 41—43.
ὑποστρέφειν viii. 40.
ὕψιστος θεός i. 76, viii. 28.

φαγεῖν vii. *34.
φάγεσαι xvii. 8.
φάγεται xiv. 15.
Φαρισαῖοι v. 17, vii. 30, xi. 15, *29, xii. *54.
Φίλιππος iii. *19.
φοβεῖσθαι τὸν λαόν xx. 19[c].
φοβεῖσθαι xii. 5.
φόβος vii. 16, viii. 37.
φόρος xx. 22.
φυλακή xii. 39[b], xxi. 12.
*φυλὴ Ἰούδα i. 27, iii. 33. Introd. xxi.
φωτίζω xi. 36.

*χαλκός ix. 3.
χαρίζομαι vii. 42.
χῆραι xxi. 2.
χιτών ix. 3[g].
Χριστός iv. 41.

ψαλμοί xxi. 41.
ψηφίζω xiv. 28.
ψυχή xii. *5, 19, 22.

ὦμος xv. 5.
ὥρα xii. 39[b], xxii. 53[c].
*ὡσαννά xix. 38.
ὦτα ἀκούειν viii. 8[d], xiv. 35.

CAMBRIDGE:

PRINTED BY J. AND C. F. CLAY,

AT THE UNIVERSITY PRESS.

40214 226.4
+W93